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ARTICLE IV.

சிவ பிரகாசம்.

SIVA-PIRAKÂSAM,
LIGHT OF SIVAN.

A

METAPHYSICAL AND THEOLOGICAL TREATISE,

TRANSLATED FROM THE TAMIL,

WITH NOTES.

BY

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INTRODUCTORY NOTE.

THE *Siva-Pirakâsam*, Light of Sivan, is comparatively a modern work, being only about two hundred years old. The author, who is usually styled *Umâpathi Âsâriyan* (உமாபதி ஆசாரியன்), was one of a class of Vâishnava Brâhmans resident at Chillambaram, a maritime town South of Madras, widely celebrated for its ancient temple. These Brâhmans were distinguished teachers in the Vâishnava School of theology. The author became dissatisfied with the teachings of the Vêthic School, especially in reference to its modes of philosophizing, as giving no satisfactory solution of many problems respecting God, the soul, and the universe. He embraced the Sâiva philosophy as taught in the *Âkamam*. Having thoroughly studied the doctrines taught in the *Siva-Gnâna-Pôtham*,* and the *Siva-Gnâna-Sitti*, which is an authoritative commentary on the former, he wrote three treatises on the same subjects. The principal one of the three is the *Siva-Pirakâsam*. The author proposes to give, in this work, the higher doctrines of the Sâiva system, in a form better adapted to the use of the Hindû scholar or disciple, than that of the two works above mentioned, one of which, he says, is too concise, and the other, too voluminous. This work is, perhaps, oftener quoted than either of those; yet it would not, probably, be considered as quite so conclusive authority, on a disputed point, as either of the other two, and, especially, the *Siva-Gnâna-Pôtham*, which is the basis of all.

The *Siva-Pirakâsam* is written in a less difficult style than the more ancient works; and the subjects are presented in a more lucid and common-sense manner than is usual in similar works in Tamil. It is one of the best commentaries extant on the *Âkamam*-doctrines respecting God, the soul,

* See Art. II. in this volume.

and the human organism. Those who would know what philosophical Hindûism is, in its fundamental principles, will do well to study this author, especially in connection with the two previous treatises on these subjects, in this volume.

This treatise is composed of one hundred and one stanzas, which constitute the only divisions made by our author, and are marked in the translation by Roman numerals. It has been thought desirable to give, in the translation, the entire work, and as nearly in the author's manner as may be. The manner of an author often reveals much of himself and of his times. We have, here, a fair specimen of the style and manner of Tamil theological writers for several centuries past.

Explanatory notes are frequently subjoined to the stanzas, but only so far as they seemed necessary in order to elucidate terms, and to render the full meaning of the author manifest.

Several stanzas at the commencement of the treatise, are occupied with prefatory matters which are more in accordance with the taste and custom of oriental writers, than connected with the subject which follows. They consist of an adoration of one of the gods, invocations, the author's apology, designed to disarm criticism, etc. These are retained as worthy of notice, both because they furnish a fair specimen of what is common with writers in the East, and because they contain allusions to facts and notions which ought to be known.

SIVA-PIRAKÂSAM.



I.

The Benefits obtained by worshipping Pilliyâr.

ILLUMINATED are the intellects of those servants who constantly meditate on the feet of the elephant-faced *Kaṇapathi*, from whose body, luminous with *gnānam*, flow, in abundance, the three secretions [volition, discrimination, and action], and whose great fury destroys the *pāsam*-jungles [the various entanglements of the organisms] of the worthy devotees who worship him in love, presenting the eight kinds of sacred flowers with fragrance attracting the beetle. Such persons will have no mind to remain under the control of their sinful *kanmam*.

NOTE.—The general meaning of this figurative or symbolic representation of the gracious influences of this god, will be readily understood. The devotee, like every other man, is entangled in his own sinful organism, as in a jungle. The god whom he worships, is the acting or operative deity among the divine incarnations—presenting in his proboscis the combination of the two divine efficient Energies, the male and the female. Under his guidance, which is compared to that of a mighty elephant in the jungle, the disciple is led on from stage to stage, and is prompted to look forward to full and final deliverance from all his entanglements.

The eight kinds of flowers, which are to be offered “in love,” our author explains in a mystic sense, to mean “not killing, or the avoiding of the taking of life; the subduing, or suppression, of the senses; patience; mercy or kindness; *gnānam*, wisdom; penance; truth; meditation.” These things are to be observed by the devotee while performing religious rites.

II.

Invocation of Sivan.

I place on my head and in my heart, bow down to and worship, the lotus-like feet of him [Sivan] who is self-lumin-

ous; and who graciously stands in the form of *gnānam*; who dances in the presence of *Kiriyā-Satti*, the mother and preserver of the world, and in the regions of spirit [or ethereal space], while the gods praise him; and who wears in his long, tangled hair the garland of fragrant *kondei* (கொண்டை),* the crescent, the Ganges, and the serpents of luminous gems. These things he does in order to put an end to the succession of births, which are so difficult to be removed.

NOTE.—The true idea of the representation of Sivan's dancing, is that he coöperates with his *Satti* in performing his appropriate works. He is here chiefly referred to as the Transformer, that one of the five operative gods whose business it is to continue the succession of things in the material universe, or to destroy and reproduce. But when he is addressed as the "self-luminous," and as embodied in *gnānam*, reference is had to the highest of the five operative gods, *Sathāsivan*, the Illuminator, or Grace-giver. Sivan's "tangled hair," and the ornaments with which it is adorned, all have respect to the god in his mythological character; yet, to the initiated, they are significant symbols, pointing to his prerogatives as the highest of the Triad.

III.

Invocation of Satti.

I put on my head the gracious flowery feet of the mother of the world, who is the divine *Arul*, who gives to souls the glorious form of happiness. When God willed to produce the world, she existed in the form of *Parā-Satti*, the highest organized form of the Female Energy. While the understanding of souls remains obscured in their native darkness, their *kanmam* still uncanceled, and *Siva-gnānam* not yet made to shine upon them, then she exists in the form of *Tirōthāna-Satti* (திருத்தானாசத்தி), the Obscuring Energy. *Ichchā-Satti* is the form in which she determines to operate on souls, so as to lead them onward to their deliverance from their corporeal bondage. *Gnānā-Satti* is her form of wisdom, in which she takes cognizance of the *kanmam*, merit and demerit, of souls, and imparts grace [or influence], accordingly. *Kiriyā-Satti* is her form of action, in which she produces for souls the external bodies, the gross organs, the localities, and the enjoyments and sufferings which are

* A species of Cassia.

in accordance with their *kanmam*, and which she causes them to experience. Thus, she takes the forms of five *Sattis*. Again, she appears, as the *Satti* of *Sathāsivan*, the Illuminator, under the title of *Manōnmani* (மனோன்மணி); as the *Satti* of *Mayēsuran*, the Obscurer, under the name of *Mayēsurei* (மயேசுரை); and as the *Satti* of *Ruttiran*, the Transformer, under the title of *Umei* (உமை). It is in these forms that she possesses the means [or three material causes] called *vintu* (விந்து), *mōkini* (மோகினி), and *makān* (மகான்), which are essential to the existence of those bodies, organs, localities, and enjoyments and sufferings, which [belong to souls, and] are either pure, mixed, or impure. She is one, though she assumes different forms. She is ever unentangled in organism, because she cannot be touched by *pāsam*. She is the seed, or the [instrumental] cause, of the effects of the five divine operations; and she is a participator in the pleasures of Sivan's dance in the region of the resplendent *gnānam*, which is carried on for the purpose of removing the sorrows of the world.

The invocation of *Satti* succeeds that of Sivan, because the latter, without the instrumentality of the former, cannot conduct his five operations for the purpose of giving souls *putti*, understanding, and *mutti*, liberation.

NOTE.—It should be borne in mind, that the five operations, so often mentioned, are original production; preservation; reproduction; obscuration; illumination. For these works, Deity has appropriate forms, which constitute the five operative gods, viz: Brahmā, Vishnu, Sivan, *Mayēsuran*, and *Sathāsivan*; for whom the divine *Satti*, as we have seen, takes her corresponding forms.

IV.

Invocation of Piḷḷiyâr.

In order that my treatise may be useful in elucidating the three eternal entities [Deity, Soul, Matter], and for the attainment of *sâyuchchiyam* (சாயுச்சியம்), union with God, and that it may be free from poetical blemishes, in High Tamil, and that I may escape any casuality that would prevent my completing the work; I meditate on the two beautiful lotus-like feet of the elephant-faced *Kanapathi* [*Piḷḷiyâr*], who

was produced by the union of Sivan and *Pārpathi* (பார்பதி) [his *Satti*]. His eyes, like those of the carp,* extend to the two shining earrings, are beautified with red and dark streaks, and disdain to be likened to javelins. His secretions [volition, discrimination, and action] flow down in torrents. His lotus-like feet blossom with the flowers of *gnānam*, and are adorned with the bees of Munis [i. e. Munis, or devotees, swarm around his feet, like bees around the honey-yielding flower].

V.

Invocation of Kantan.

I meditate on the two flower-like feet of *Kantan* (கந்தன்) [*Skanda*], the son of *Gnānam* [*Arul-Satti*], begotten of Sivan; who rides on the blue peacock, as the general of the wealth-abounding gods; who gave instruction in *gnānam* to *Agastyar* skilled in the various sciences, in the *Vētham*, and in the *Vēthāṅkam*; who hurled his shining javelin, and by it pierced the heart of the giant *Sūran* (சூரன்), removed my native depravity, and cleaved the mount *Kiravugncnam* (கிரவுஞ்சம்); and who embraced the beautiful breasts of the sylvan maid [*Vallī* (வள்ளி), his *Satti*] besmeared with fragrant ointments.

The *Vētham* are four, viz: *Irukku* (இருக்கு) [*Rik*], *Esur* (எசுர்) [*Yajus*], *Sāmam* (சாமம்), and *Atharvaṇam* (அதர்வணம்) [*Atharva*]. The *Vēthāṅkam*, which are subordinate and supplementary to the *Vētham*, are six, viz: *Sikshei* (சிக்ஷை), the science of pronunciation and articulation; *Katpam* (கத்பம்), a ritual for religious service; *Viyākarāṇam* (வியாகரணம்), grammar; *Santasu* (சந்தசு), prosody; *Nirut-tam* (நிருத்தம்), a glossary explanatory of the obscure words and phrases which occur in the *Vētham*; and *Sōthiḍam* (சோதிடம்) [Sans. *Jyōtiṣha*], astronomy and astrology.

NOTE.—*Kantan*, the second, or later developed, son of Sivan, is, in the Hindū mythology, the god of war, and the commander of the celestial armies. He is the special defender of the Brāhmanical order. But, in the philosophical system, he, wisdom-born, is the god of wis-

* A fish, *Cyprinus fimbriatus*.

dom, the form in which Sivan gives wisdom, and final liberation, to souls. *Kantan* and his *Satti* are but developments of Sivan and his *Satti*, adapted to the specific work of spiritual illumination. He and *Pilliyār*, his elder brother, belong alike to the Sāiva system, in which Sivan is considered as the Supreme God. In this system, *Pilliyār* is the generator, and god of providence; and *Kantan*, the spiritual regenerator, and god of wisdom.

Kantan is sometimes represented with many eyes, Argus-like, indicative of his all-seeing power, as the son of *Gnānam*. But he is usually figured as a man with six heads, or faces, and six hands; which form is symbolical of his character as the possessor of the six divine attributes. As such, he is called *Arumukan* (அறுமுகன்), the Six-faced; and *Arukunan* (அறுகுணன்), the Possessor of the six attributes or perfections.

VI.

The Divine Gurus who have Authority.

The following Gurus have a right to exercise authority [in religious matters] over us, viz: *Nantikēsuran*, the lord chamberlain [or guardian minister] of mount *Kāyilāsam* (காயிலாசம்), wherein shines the glory of the God of gods [Sivan]; *Sanatkumāran*, one of the disciples of the former; the immediate disciples of *Sanatkumāran*, who obtained a revelation of the true *gnānam*, and descended to the earth; the great Muni *Paragnchōthi* (பரஞ்சோதி), who was a disciple of the last mentioned *Gnāni*; *Meykandān*, a disciple of *Paragnchōthi*, who obtained an insight into the true *gnānam*, who lived at *Tiruveṇṇēi-Nallūr*; *Arūnanti* (அருணந்தி), of immortal fame, and the disciple of *Meykandān*; and the divine *Sampantar* (சம்பந்தர்), possessed of glorious spiritual riches and never-fading benevolence.*

VII.

The Author's Adoration of his Guru.

I place on my head the glorious lotus-like feet of my spiritual father, *Marei-gnāna-Sampantar* (மரைஞானசம்பந்தர்), who came into the world to enlighten it, to cause the many-headed *Sāma-Vētham* to thrive, to cause to prosper the descendants of *Parāsara-Māmuni* (பராசரமாமுனி),† and to

* This last Guru was our author's teacher.

† A class of Brāhmins.

secure the proper attainment of *gnānam* [in the world]. He is the crowning gem of the Sāiva School, who has graciously taken me as his servant. He is the lord [or head] of *Maruthūr* (மருதூர்), and is the glory of *Tirupennākaḍam* (திருபெண்ணாகடம்) [the source of the river Pennān], which is encircled by groves, and the tops [mountain-tops] of which, capped with cool, beautiful clouds, send out their arm-like flag-staffs, so as to intercept the moon in her course.

VIII.

The Subject of this Treatise.

I shall speak of *Seiva-sittāntam* (சைவசித்தாந்தம்) [the Sāiva system of doctrines], which begins where the *Vētham* end. The subject of my treatise is darkness to the heterodox; but to the orthodox it is light. It is measured [established] by the celebrated logical rules. The things [included in my subject, God and soul] are not one in the sense in which gold and golden jewels are one, as the *Māyāvāthi* (மாயாவாதி) assert, because their natures are different. Nor are they contraries, in the sense of light and darkness (and therefore the *Niyāyavāthi* (நியாயவாதி) and the *Veisēshikar* (வைசேஷிகர்) cannot be right), for the *Vētham* and *Ākamam* both teach the doctrine of *sāyuchchiyam*, the ultimate union of God and the soul. Neither are they one, and yet opposed to each other, as a word and its meaning, as is asserted by *Pātkāriyan* (பாற்காரியன்) and *Sivāttuvithi* (சிவாத்துவிதி); for Sivan and the soul are as different from each other as the sound of a word and the substance represented by it. We, therefore, cannot admit the doctrine of *mōḍcham* (மோட்சம்), absorption into Deity. But it [the true doctrine respecting God and soul] has the beauty of *attuvitham* [i. e. unity in duality, or oneness of union, with perfect individuality of being], which is like the understanding resulting from the union of soul and body, and like the vision had through the union of the sun [-light] and the eyes. This state [*attuvitham*] is obtained by means of *sarithei*, *kirikei* and *yōkam*, as prescribed in the *Vētham* and *Ākamam*.

NOTE.—The peculiarities of the several Schools mentioned in this stanza will be more fully explained below.

There are four great stages of religious life, prescribed by the *Sās-tiram*. They are stages of study and of ritual observances, the

duties of the stages being varied as the disciple advances. These four stages result in a fifth stage, or, more properly, condition, in which the soul has nothing to do but to gaze on the splendor of the divine presence, awaiting its transit into the immediate presence of Deity, with which it will ever be in the most intimate and delightful union. The four stages are denominated *saritheî*, *kirikeî*, *yôkam*, and *gnânam*. The final waiting stage is called *makâ-gnânam* (மகாஞானம்).

Each of these four active stages has a four-fold division, the parts of which correspond, in some respects, with the principal stages, and are named accordingly; thus: *saritheî* of *saritheî*, *kirikeî* of *saritheî*, *yôkam* of *saritheî*, *gnânam* of *saritheî*; *saritheî* of *kirikeî*, *kirikeî* of *kirikeî*, and so on, through the whole. There are specific rigid rules prescribed, to guide the disciple through these successive steps—rules which extend to every particular in life, from the time and mode of rising in the morning, cleaning the teeth, etc., up to the most sacred duties. A due observance of these rules through the successive steps in any one of the great stages, will bring the soul to one of the heavens. *Gnânam* of *saritheî* results in the heaven called *sâlôkam*, the state of being with God; *gnânam* of *kirikeî*, in *sârûpam*, the state of being in the form of God; *gnânam* of *yôkam*, in *sâmîpam*, the state of nearness to God; and *gnânam* of *gnânam*, in *sâyuchcheyam*, the state of union with God.

Saritheî signifies *history*, and is nearly synonymous with *Purânam*. Hence, this first stage may be denominated the *Purânic*, or historic: some one of the eighteen great *Purânam* is the principal book to be regarded in this stage. This course includes the common temple-service, and nearly all the common idol-worship of the country. It is the popular idolatry of India.

Kirikeî means *action*. This is the philosophic stage, in which the disciple begins to look into the principles and modes of the divine operations. The *Lingam* is the symbol of God's mode of operating, being the emblem, or, as is claimed, the embodiment, of the two divine Energies, the male and female. Hence, this stage is sometimes denominated the *Lingam*-course. That symbol is the chief external object of worship in this stage. The services of the dancing women belong appropriately to this stage, and to *kirikeî* in all the four stages.

Yôkam signifies *meditation*. This stage is characterized by a peculiar course of dreamy meditation, and ascetic observances. Some of the *Yôkis*, meditators, in each of the four stages, and particularly those of the *yôkam*-stage, are the ascetics who distinguish themselves by various self-tortures.

Gnânam means *wisdom*. It is the σοφία τοῦ θεοῦ, and the name at once indicates the nature of the stage. The disciple has now become a

Gnāni (ஞானி), Wise-Man, having passed from the shadows of the Purāṇic stage, through the philosophic symbols of the *Lingam*-course, and through the darkness, doubts, and tortures of *yōkam*, into the region of pure light. He sees things as they are, and obtains a transforming view of God. He is thus ultimately prepared for intimate union with God.

IX.

Respecting the Three Classes of Souls, and the Seven Special Sacraments.

There are three classes of souls, viz: *Vigngnānakalar*, including all souls under the influence of only one *malam*, *āṇavam*; *Pirālayākalar*, all those which are yet entangled in two *malam*, *āṇavam* and *kanmam*; *Sakalar*, all those entangled in the three *malam*, *āṇavam*, *kanmam* and *māyei*. Souls possess these *malam* from eternity.

God effects the destruction of *pāsam* [i. e. the influence, or entanglement, of the *malam*], and causes *gnānam* to shine, in the case of those among the *Vigngnānakalar* which are well prepared for it, by rising and shining in their hearts as the sun of *gnānam*. In the case of those among the *Pirālayākalar* which are prepared, He will make the two *malam* to recede, and *gnānam* to shine forth, by revealing Himself in His divine form [*Gnāna-Rūpam*], in a vision. In the case of those among the *Sakalar* which are prepared for it, God will appear as one of themselves [i. e. as a human Guru], and will do [will lead them out of their entanglements] just as men take wild animals, by means of animals of their kind trained for the purpose; and this He will do by means of the seven *Tiḍchei* (திட்சை), Sacraments.

These seven Sacraments are: *Sadchu-tiḍchei* (சட்சுதிட்சை), Ocular Instruction; *Parisa-tiḍchei* (பரிசுதிட்சை), Manipulative Instruction; *Vāsaka-tiḍchei* (வாசகதிட்சை), Oral Instruction; *Sāstira-tiḍchei* (சாஸ்திரதிட்சை), Scriptural Instruction; *Mānatha-tiḍchei* (மானததிட்சை), Mental Instruction; *Yōka-tiḍchei* (யோகதிட்சை), Instruction by example in *Yōkam*; *Avuttiri-tiḍchei* (அவுத்திரிதிட்சை), Formal Instruction. The last named is of two kinds: *kiriyā-vuttiri*, instruction by the use of symbols; and *gnānā-vuttiri*, the illumination of *gnānam*, which removes the soul beyond these symbols.

The *Vigngnānakalar*, the first of the three classes of souls mentioned, are distinguished into *Pakkuvar* (பக்குவர்), those prepared [for illumination], and *Apakkuvar* (அபக்குவர்), the unprepared. There is a subdivision of the *Pakkuvar*, viz: those which have obtained *para-mutti* (பரமுத்தி), which are such as were [in their last appearance on earth] completely prepared for liberation from *malam*, and, consequently, obtained divine grace, and *sāyuchchiyam*, union with God; and those which have obtained *apara-mutti* (அபரமுத்தி), which are such as were but partially prepared for the removal of *malam*, and are still under its influence, though they have received divine grace.

In this latter class, are further distinguished three varieties.

1. *Aṇusathāsivar* (அணுசதாசிவர்). These, having obtained divine grace, live in the possession of the Tattuvam of *Sa-thāsivan*, the Illuminator, and exercise the divine prerogative of dispensing grace [divine instruction] to the world. [Such are *Gnānis*, Gurus, etc.].

2. *Attavittēsurar* (அட்டவித்தேச்சுரர்). These are souls which have attained, through the grace of God, to the Tattuvam of *Isuran* [*Mayēsuran*], the Obscurer, and act as lords over the operations of *asutta-māyei*.

3. The seventy millions of *Makā-Mantirar*. These exist in *sutta-vittei*, and are rendered operative by the *Attavittēsurar*. They are of two kinds. The first kind consists of thirty-five millions, which exist as secondary agents [or powers], when Sivan, in the form of a Guru, bestows grace on the *Sakalar*. This class obtain *mōdcham*, heaven, at the time of the Great Deluge. The other thirty-five millions exist as secondary causes, when Sivan, without the intervention of a Guru, grants grace to the *Vigngnānakalar* and *Pirālayākalar*. These, on account of their zeal in the exercise of their authority, obtain *mōdcham* after their creation [i. e. in or after the birth in which they first appear].

The *Apakkuvar* of the *Vigngnānakalar* are destitute of any definite shape, like souls in *kēvalam*. Their proper form is that of *āṇava-malam*. They continue to exist entangled in their *malam*, until they are prepared for its removal.

How does a soul attain to the state of the *Vigngnānakalar*? When one has not acquired the true *gnānam* [by the regular course], and when, consequently, his *kanmam* remain in

force, though the influence of the *kalei*, which are developments from *māyei*, is broken, then, the soul may attain to the state of the *Vigngnānakalar*, by means of that *gnānam* which prompts to say: I am *Pīramam* (பிரமம்), Brahm; also, by the *yōkam*-observances; by *sanniyāsam* (சன்னியாசம்) [the fourth stage in Brâhmanical life, the ascetic abandonment of all worldly affections and possessions]; and by *pōkam* (போகம்), the experience of all merited enjoyments and sufferings. The term *Vigngnānakalar* signifies souls freed from the entanglements of the *kalei*, organs developed from *māyei*, by means of *visishta-gnānam* (விசிஷ்டஞானம்), which prompts the soul to say: I am *Pīramam*.

NOTE.—*Visishta* means *proud, haughty*. The author seems to use it to designate that state of mind which results from a partial initiation into the mysteries of *gnānam*. The souls here spoken of virtually stand where the *Vāishnava Gnānis* do, who make no distinction between the essence of God and that of the soul, in their higher theology, and hence can consistently say: I am Brahm. The author obviously aims a blow at his old companions, the *Vāishnava Brâhmans*, in thus associating them with the partially enlightened *Seivar* (சைவர்).

The organisms of the *Anusathāśivar*, the *Attavittēsurar*, and the seventy millions of *Mantirar*, are developments from *Vintu* [the highest, or first, organized form of the Female Energy of Deity].

Those souls are called *Pīralayākalar*, which shared in the great destruction at the time of the Great Deluge. These also are divided into two classes, viz: *Pakkuvar*, the prepared [for liberation]; and *Apakkuvar*, those not fully prepared. The *Pakkuvar* will obtain grace at their creation [i. e. will be born in the state that will lead them into true *gnānam*]. The souls [of the latter class] which secure their union with God [*sāyuchchīyam*] by becoming prepared for the removal of their *malam*, are said to attain *para-mutti*. But those which remain under the influence of their *malam*, because only partially prepared for liberation, though they secure the favor [or grace] of God, are said to attain *apara-mutti*. The number of such souls which have attained *apara-mutti*, is one hundred and eighteen. These are actuated by the *Attivittēsurar*, and carry on their operations beneath

pirakiruthi (பிரகிருதி). They are located in *pirakiruthi*, and with the *kalei* in the head. The appellation *Pirālayākalar* designates souls which were freed from the entanglements of the *kalei*, etc., at the time of the Great Deluge, *pirālayam* (பிரளயம்). Though *Ruttirar* (உருத்திரர்) [Rudras], which belong to that class of the *Pirālayākalar* which have attained *apara-mutti*, have bodies composed of the *kalei*, etc., yet they are not so much influenced by their bodies as are the *Sakalar*.

The word *Sakalar* designates souls in the entanglements of the *kalei*. They are such as are liable to revolve [in transmigrating from body to body] through eight millions, four hundred thousand *yōni* (யோனி), matrices, in two hundred and twenty-four *puvanam* (புவனம்), worlds [or localities]. They, existing in connection with their *malam*, take, from time to time, such bodies as their *kanmam* demand, either *stūla-sarīram*, gross bodies of flesh, or *sūkkuma-sarīram*, subtile bodies.

Thus much respecting the different classes of souls.

What follows respects the *Tīdchei*, Sacraments [which are for the illumination of disciples].

1. *Sadchu-tīdchei*, Ocular Instruction. In the administration of this *tīdchei*, the Guru, like the fish which transforms her spawn into beings like herself, by looking at it, fixes his thoughts on the truth [to be imparted], and, opening his spiritual eyes, and fixing them on the disciple, consumes, as with fire, the *kanmam* which are accumulated in the disciple's *attuvā* (அத்துவா). Thus, he liberates him from the influence of his three *malam*, as the moon is freed from the grasp of *Rāku* [the eclipsing dragon, or imaginary planet].

2. *Parisa-tīdchei*, Manipulative Instruction. In this process, the Guru takes, in his right hand, the *pagnchākkaram*-rosary, which is the embodiment of the *pagncha-pīramasāṅgam* (பஞ்சப்பிரமசடங்கம்), the five-fold formula of prayer, which is composed of six parts, and places it on the head of the disciple, for the purpose of removing the unfavorable influences of his accumulated *malam*. Considering him, now, as illuminated within and without, the Guru touches, with his right hand, the parts of his body which

correspond with the five *kalei*, and thus removes the evil accumulated in these *kalei*. This is *Parisa-tīdchei*, Manipulative Instruction.

NOTE.—The *pagnchākkaram*-rosary is composed of the nuts of the *Elæocarpus lanceolatus*. These nuts are angular, and naturally divided into five faces. The rosary varies as to the number of nuts on the string, as to the manner of knotting the string, and arranging the nuts, and as to the way in which it is used. By thus varying the form and use of this symbol, is made out, for each face of the nuts, a *sepam* (செபம்), prayer, in six parts. In this way, the Guru brings to bear, upon the disciple, the whole illuminating power of these divine developments, the five mystic letters.

For an explanation of the *pagnchākkaram*, see note to Article VI. in Vol. II. of this Journal, pp. 152–54.

3. *Vāsaka-tīdchei*, Oral Instruction. This is instruction, with spiritual light, respecting the three eternal entities, which are the substance [or objects shadowed forth] of the *pagnchākkaram*.

4. *Mānatha-tīdchei*, Mental Instruction. [This is a process of intense thought and feeling, wherein] the Guru thinks and feels for the disciple, as if for himself [i. e. the Guru meditates for the disciple, infuses his own intense desire for illumination into him, and thus brings in upon his soul the light of *gnānam*.]

5. *Sāstira-tīdchei*, Instruction by the *Sāstiram*. This is the process of removing the disciple's doubts, by causing him to hear, meditate upon, and understand, the *Sāstiram*.

6. *Yōka-tīdchei*, Instruction by example in *Yōkam*. This is the process of removing the natural thoughts and feelings of the disciple, by means of *ashdāngka-yōkam* (அஷ்டாங்க-யோகம்), the eight positions and modes of meditation, and by giving the disciple success in *nishdhei* (நிஷ்டை), austere meditation [which consists in the suppression of the Perceptive Organs, and continual meditation on God].

These six *Tīdchei* are administered to the *Pakkuvar*, those prepared [for liberation.] The succeeding *Tīdchei* is administered to the *Apakkuvar*, the unprepared.

7. *Avuttiri-tīdchei*, formal instruction. This is instruction [to the *Apakkuvar*] by means of symbolical diagrams and figures, usually drawn in the sand, or on the ground.

X.

The Subject of Sacraments continued.

There are two kinds of *Avuttiri-tīdchei*, which are named above.

1. *Kiriyā-'vuttiri* (கிரியாவுத்திரி), ceremony of acts [or forms]. This embraces the sacraments of the initiation and confirmation of the disciple, called *samaya*- (சமய) and *visēsha*- (விசேஷ) *tīdchei*, in which *mantiram*, *pūsei* and *yōkam* predominate.

2. *Gnānā-'vuttiri* (ஞானாவுத்திரி), spiritual ceremony. This removes the soul from under the influence of the six *Attuvā*, which are the eleven *mantiram*, the eighty-one *patham* (பதம்), words, the fifty-one *vāṇnam* (வண்ணம்), letters, the two hundred and twenty-four *puvanam* (புவனம்), regions, the thirty-six *Tattuvam*, and the five *kalei*, and then unites it to the inconceivably excellent feet of God.

The *mantiram* are those which begin at *isānam* (ஈசானம்), and end with *attiram* (அத்திரம்). The *patham* are eighty-one, beginning with *viyōma-viyāpinē* (வியோமவியாபினே), and ending with *Om*. The fifty-one *vāṇnam* begin with *a* and end with *ksh*. The *puvanam* are two hundred and twenty-four, beginning with *kālākkini* (காலாக்கினி) of the *Ruttirar*, and ending with *anāthūthei* (அனாதீதை). The thirty-six *Tattuvam* begin with *piruthuvi*, the Element earth, and end with the *Siva-Tattuvam*. The *kalei* are five, beginning with *nivirti*, and ending with *sāntiyāthūtham*.

It is to be understood by this verse, that *sarīthei*, the first stage of religious life, is included in *samaya-tīdchei*; that *kirikei* and *yōkam* are included in *visēsha-tīdchei*; and that the stage of *gnānam* is embraced in *nirvāṇam* (நிர்வாணம்) [= *gnānā-'vuttiri*]. The last sacrament consists of instruction respecting the *attuvā*, and the removal of the soul from under their influence, and, also, of the union of the soul with the feet of God [bringing it into union with God].

NOTE.—The *Attuvā*, as here presented, are to be understood as belonging to the miniature universe, man. Thus they form parts of that organism to which attaches all the fruit, or the good and evil influences, of the *malam* which affect the soul, and make it necessary that it should be born again and again, in order that this fruit may be eaten. These fancied properties are supposed to have a real or-

ganic foundation in the human constitution; while many of them have other developed forms for the use of man, as the *mantiram*, *patham*, *puvanam*, and *vannam*, which last are the fifty-one letters of the Sanskrit alphabet.

The *mantiram* are considered mostly as incarnations of Deity. They are regarded, by the masses, as all powerful, and often as fearful, existences.

The *patham* are a sort of incantation-formulas, like *mantiram*, used in the service of various divinities, on different occasions.

The *puvanam* seem to be localities of souls in different stages of progress.

The thirty-six Tattuvam have been sufficiently explained in a previous article in this Journal. They constitute the essential parts of the human body.

The five *kalei* are combinations of portions of the other five *attuvā*, each *kalei* forming an organism, or system of organs, and having its specific effect on the soul according to the law of *kanmam*.*

XI.

Respecting the Heavens, and the two Gnānam.

All observances included in *kirikei*, are aids to the acquisition of *gnānam*. To those who have faithfully gone through the stages of *sarīthei*, *kirikei* and *yōkam*, belong, respectively, the heavens called *sālōkam*, *sāmūpam*, and *sārūpam*. The excellent *gnānam* is two-fold. One *gnānam* is that which removes the *malam* which stick so closely; the other is *Arul*, abiding *gnānam*, which never leaves the soul. The *Sāstiram* assert, as the learned know, that the *Ākamam* alone make known this *Arul*.

XII.

The Sources from which our Author draws his Materials.

Meykanda-Nāyanār, one of the Gurus before mentioned [VI.], wrote in Tamil the *Sīva-Gnāna-Pōtham*. His disciple, *Arunanti-Nāyanār*, wrote a larger treatise, a commentary on that work, called *Sīva-Gnāna-Sitti*. I, adoring the beautiful feet of those Gurus, studied their works with delight. Considering the former to be too concise, and the latter too voluminous, and believing that they and the *Ākamam* both teach the same things, and are true, I shall attempt to blend them, and present the whole in this my treatise of one hundred stanzas, the result of ardent zeal and study, which I style *Sīva-Pirakāsam*.

* For a full enumeration of the *Attuvā*, see note appended to this article.

XIII.

The Author's Apology.

Though a work be ancient, if it does not fully elucidate the three eternal entities, it is not a good work—a work worthy of acceptance. On the other hand, a work of to-day is not bad [is not to be rejected], if it clearly explains those eternal entities, just as a ruby is not rejected because wrapped in a filthy rag. The truly learned will receive the truths herein set forth, without regard to the newness of the work, or its defects in language. The scholar of moderate attainments will receive it, if it presents the excellencies of ancient works, without considering, as the truly learned will do, its own intrinsic merits. The unlearned, who never examine into the real merits of a work, will praise it, when with its friends; and, when with its enemies, will ridicule it.

XIV.

The Nature of Deity.

The leading object of many *kalei-gnānam* (கலைஞ்ஞானம்), scientific treatises, the twenty-eight divine *Ākamam*, the four *Vētham*, and of various other *Sāstiram*, is to explain the three eternal entities, *Pathi*, *Pasu* and *Pāsam*.

Pathi is *Param* (பரம்) [Brahm], Deity. The same is also called *Tat-Sivam* (தத்தெவம்). This Deity, the enlightened teach, is neither purely spiritual, nor embodied; is not possessed of any material organs; has neither qualities nor names; is ever free from *malam*; is one, and eternal; is the source [or power] of understanding to innumerable souls; is fixed in position; illimitable in its nature [or immense]; exists in the form of *gnānam*; is the form of happiness; is difficult of access to unstable worshippers, but is easily approached by those who worship in the orderly course; and shines as the least of the little, and the greatest of the great.

XV.

Creation, or the Development of Things.

When *Parā-Satti* (பராசத்தி), coexisting with *Tat-Sivam*, produced the three organized [or operative] *Satti*, called *Ichchā-Satti*, *Gnānā-Satti* and *Kiriyā-Satti*, the *Satti* of desire,

wisdom and action, then the Lord, who is free from *malam*, coöperated with each of these *Satti*. He, assuming the divine form of Grace, which is difficult to be apprehended, produced, from *Vintu* [the first development of the Female Energy], *sūkkumam* and the rest of the four *Vāṅku*, and the fifty-one letters; and, by means of the pure letters, he produced the *patham*, the *mantiram*, the twenty-eight *Ākamam*, the four *Vētham*, and all the other *Sāstiram*. Then, coöperating with the glorious *Kudīlei*, he produced, for the *Vignānakalar*, bodily frames, active powers, localities, and merited pleasure and pain. Then, by coöperation with *Asutta-Māyei*, he brought forth, for the *Pirālayākular* and the *Sakalar*, bodies which combine the influence of evil actions [or the *kanmam*]; also, their active powers, and their pleasures and pains. The several forms assumed by God in the process of development, are denominated *sakaḷam* (சகலம்), material [= *māyārūpam* (மாயாரூபம்), material forms]; and those assumed in the resolution of things, are denominated *nīṭkaḷam* (நீடகலம்), immaterial, spiritual.

XVI.

*Though God assumes Different Forms in the Work of Creation,
He is not a Creature.*

The supposition that, because God takes different forms in the process of the development of things, He must be reckoned among the heavenly [or superior] productions, cannot be admitted, for the following reasons. He possesses such a form [or nature] as transcends all that which may be specified by the expression “here it is;” He has neither beginning, middle, nor end [as is the case with beings that are born, mature, and die]; as the existence of the world depends on Him, and is not the natural result of *kanmam*, as the *Kanmavāthi* assert, and as He does not take bodily forms in the sense in which souls do, therefore, He exists in the form of superabounding *gnānam*; His real nature of oneness [with souls] is beyond the reach of human understanding, except as He brings the soul into union with Himself, and instructs it from the *Vētham*, the *Ākamam* and other *Sāstiram*; He is the incomparable God, to whom none of all the passions [desires, dislikes, etc.] can adhere; and He is the life of souls, which cannot escape the control [of all the passions].

The expression “all the passions” (விருப்பமெல்லாம்) refers, particularly, to a class of seven: *mōkam* (மோகம்), that which overlooks [or conceals] the impurity of women; *matham* (மதம்), that which prompts one to praise, as beautiful, the ugly woman whom he enjoys; *rākam* (இராகம்), that which prompts a man to desire and seek a woman, though she has despised and rejected him; *vishātham* (விஷாதம்), that which makes one grieve and weep, when he fails to secure the woman whom he loves; *sōshayam* (சோஷயம்), that which makes one pine away, having no appetite for food, when he fails to obtain the woman of his choice; *veisittiyam* (வைசித்தியம்), that which makes a man anxious for his family, in view of death, and to say: How can I leave my relatives? and who will take care of my family when I die? *arisham* (அரிஷம்), that which makes a man happy when he sees his friends, and witnesses their happiness.

Some add to these the five capital vices, viz: lust, drunkenness, lying, theft, murder.”

NOTE.—It is assumed, that the operative god, in all his varied forms, is absolutely void of these passions, and of their opposites. This, to the Hindû, is an argument, that God cannot be reckoned among the created, even in their heavenly stage of development.

XVII.

Further Considerations, to show that there is a God who Produces Things.

The whole world comes into existence under the three designations of *he*, *she*, *it*; and, passing on to its limit of continuance, is resolved [into *Māyei*]. Again, it is redeveloped from *Māyei* [and thus passes through successive courses]. Now, since forms [or bodies] are continually changing, some coming, some going, some maturing, and since *Māyei* is mere inert, unintelligent matter, and because souls do not know how to obtain bodies, and yet do exist in bodies through which they act—from these considerations it is evident, that God [Sivan] exists unchanging, and free from *malam*, and is the producer of all things.

The doctrine of the *Lōkāythar* (உலோகாய்தர்), is not true, viz: that the world is not governed by God, but proceeds in its course by the power of nature. For, on such a sup-

position, nature should be uniform in all its parts and operations. But, on the contrary, we find existent a higher nature of men and women, and a lower nature of animals and plants. These are developed, pass through their respective courses, and then cease to exist. Therefore, that dogma is not true.

The position of *Pâtṭāsāriyan* (பட்டாசாரியன்) [the founder of a school or sect allied to the Jâins and Buddhists] is not correct, viz: that the *yōni*, matrices, in which different forms are moulded, are uniform and unchangeable. For, as the worm is transformed into a wasp, and the caterpillar into a beetle, so souls, under the control of their *kanmam*, take forms varying in accordance with their previous *kanmam*, as they transmigrate from birth to birth.

NOTE.—The notion involved in the similes here used, is universal. It is a mistaken apprehension of the fact of a certain wasp encasing a worm, or grub, with its eggs, for the support of the young wasp when first hatched; and, also, that of a species of beetle depositing its eggs within a caterpillar, for the same object, and then enveloping the whole in a case. These facts had been noticed, and were very naturally misunderstood by unscientific observers. This supposed transforming power of those animals, is assumed by many authors, not only as illustrative of the doctrine in question, but as proof of it.

The doctrine of *Nirīchchura-Sāṅgkiyan* (நிரீச்சுரசாங்கியன்) [the founder of an infidel or atheistic branch of the *Sāṅgkiya* School] is false, viz: that *Māyei*, in the presence [or at the approach] of the soul [*purushan*, புருஷன்], is spontaneously developed into bodies, organs, localities, and pleasure and pain. *Māyei* is mere inert matter, and cannot, therefore, of itself assume forms.

The object of this stanza is, to assert the existence of God, in opposition to those who deny it.

XVIII.

Supremacy claimed for Sivan.

The *Vaishṇava* will say: How is it that you assert that the destroying god is the creator of the world? Has not each of the three operating gods his distinct prerogative?

Brahmā of the sweet-scented lotus, did create the whole world; and the excellent Vishṇu preserved the world created

by him. But our god destroyed them all [world and gods]; so that, as before the creation, there was nothing left, himself excepted. Brahmâ and Vishnu are in his power; therefore, he manages all these matters, as his own work. And he re-developes all things in the way in which they were resolved. Therefore, it is he who thus operates [who worketh all in all]. Is he then changeful, and subject to different passions? No. Though he thus operates, he does not participate in any of the changes. What, then, is his mode of operation? As are the lotus-flowers in the presence of the sun which shines in the heavens, where one flower will be in full bloom, one in the bud, just ready to blossom, and one withered, according as they were prepared to be affected by its rays, so it is with the developed universe before Sivan. As the changes in the lotus do not originate in the purpose [or volitions] of the sun, so the things of the world, which are produced and controlled by Sivan, do not originate in his thought [or design]. He experiences no change in thought [and, therefore, cannot put forth successive volitions].

The manner in which Sivan manages these operations in the world, the object of them, and the way [or order] in which they actually transpire, will be explained below.

NOTE.—Our author, like all the sectarian writers among the Hindus, applies the name of his peculiar god, Sivan, to the Supreme Deity whom he before called *Param* and *Tat-Sivam*.

It is, also, evident, that he considers the distinctive prerogatives of the several persons of the Triad, as limited to the original creation of things. The transformations, or successive productions, since the creation, are claimed to be the work of Sivan, the highest of the three. The office-work of Brahmâ, the Generator, is, according to the Sâiva School, carried on by *Pilliyâr*, who ever bears in his proboscis the symbol of the two productive divine Energies. He is, in this connection, the acting Brahmâ, or Generator. He is called the eldest son of Sivan; which, according to the esoteric interpretation of symbols, etc., points us to the philosophic idea that generation must precede preservation, and salvation or deliverance. The place of Vishnu, the Preserver, seems to be practically filled, in the Sâiva mythological system, by *Kantan*, another son of Sivan. He is otherwise denominated *Suppiramaniyan* (சுப்பிரமணியன்), and *Kârtikēsan* (கார்திகேசன்). For an account of *Kantan*, see Note to stanza V. above.

XIX.

The Way in which Sivan, who exists without change, performs the Operations in the World, the Object which he has in view in them, and the Order in which they transpire.

The *Kirīdāppiramavāthi* (கிரீடாப்பிரமவாதி) and other *Sittāntists* (சித்தாந்திகள்) [who are allied to the *Vēthāntists*], assert that all these things which come and go by the grace of God, are His beautiful plays. But the *Seiva-Sittāntists* [who claim to be orthodox] hold that these works have for their object the deliverance of souls from the sea of transmigration, and the bestowment of grace which shall be a firm support to them. The divine operation called destruction, gives rest to souls. Their re-development, called generation, is what is required to enable them to meet and cancel their *malam*. Their preservation [continuance in life] is for the purpose of enabling them to receive and to eat the fruit of their *kanmam*, in order that they may put an end to them. The work of obscuration of souls is for the purpose of keeping them on in their deserved course of life [according to their *kanmam*], and to give them a relish for the objects of sense, the fruit of which they must eat. The dispensation of grace [illumination] is grace unspeakable. Yet, the other operations mentioned are not to be considered as other than grace. They cannot be called plays.

NOTE.—It is the universal doctrine of the Hindūs, that souls must pass through two courses of action, good and bad, called *iruvinei* (இருவினே), the two acts; and experience the corresponding enjoyments and sufferings, in order to escape from the “sea of transmigration,” and rise into a state of bliss. Each of the first four divine operations, being steps preparatory to final liberation, which is emphatically the work of grace, is regarded as a gracious operation on the part of God. This final deliverance involves liberation from the entanglements of the soul’s organism, and entire freedom from the influence of the *malam*.

XX.

Respecting the Nature of Souls which are involved in these Operations, and which are saved by God.

Souls are not one in essence, as the *Māyāvāthi* and *Sivātuvithi* maintain, but are manifold. They are not limited

in duration, as the Buddhists believe, but are imperishable, eternal. They are not originally pure, or free from darkness, etc., as the *Eṭṭikiyavāthi* (ஐக்கியவாதி) teach, but are shrouded in *āṇava-malam*. They, by the great grace of God, are possessed of bodies which are subject to the laws of *kanmam*. These bodies are also the abodes of [the five-fold] God, and by them souls repeat their courses of individual births and deaths, and continue to store up merit and demerit, while experiencing and fulfilling the demands of former *kanmam*. When *āṇava-malam* has become [by this process of the soul] ready for removal, then God, by His great grace, unites with the soul within, and, by the *gnānam* which he imparts, causes the influence of *āṇava-malam* to cease. Thus the soul comes into union with the divine feet. So they teach who are exalted in wisdom.

The prior, eternal, state of the soul, in union with *malam*, and in connection with Deity ever pure, is like that of copper in its natural coat of rust. There is no assignable cause for it. It is the soul's natural state.

How souls have existed, together, from eternity, and the principle on which they are made to experience births and deaths, is explained below.

XXI.

Respecting Āṇava-malam, the Eternal Obscurer of Souls.

That which is material and multifarious, is not eternal; therefore, *āṇava-malam* is one substance. It may seem that, if one substance obscured all souls, then, by the illumination of one soul, so as to secure its liberation from the entanglements of *pāsam*, all must be set free. But this cannot be. Therefore, it [*āṇava-malam*] must possess the power of applying its obscuring energy indefinitely, in every part of its unlimited expansion. While darkness hides all substances, it reveals itself. But this, though it hides all souls, is itself an invisible screen, so that its darkness may be called light; for it shows neither them nor itself. It is like the rust which adheres to copper. It is natural for copper to be thus covered. But the *rasa-kulikei* (இரசகுளிகை), mercurial pill [prepared by the *Sittar*], has the power to remove this rust. So this [*āṇavam*] may be made to leave [the soul]

by the power of Sivan. It is the principal *malam* which never perishes.

It covers all the passions, the understanding, and the action of the soul. Because *Tirōtha-Satti*, the Obscuring *Satti*, stands and causes this *āṇava-malam* to pass on [in the line of human existence] to a state of preparedness for removal, she has herself been called *malam*. But, she being placable, this same *Tirōtha-Satti* will, by her abounding grace, greatly facilitate the approach of the soul to the divine feet of the god [Sivan] who bears in his tangled hair the serpents, the great goddess Ganges and the moon.

A further explanation of *āṇava-malam* follows.

Is *āṇava-malam* adventitious to souls (*ākantukam*, ஆகந்தகம்), or is it natural and coëternal (*sakasam*, சகசம்)? If adventitious, it could not hide [or obscure] the *Gnāna-Satti* of the soul [its divinely illuminated understanding]; just as that understanding which is under the influence of *rāsathakunam*, which is adventitious, cannot trouble the liberated soul. Therefore, it cannot be said, that *āṇava-malam* is adventitious; by which I mean something extraneous, which comes and unites with the soul. Hence, this *malam* is *sakasam*, natural, and coëtaneous with the soul. But it will be objected, that, if this *malam* be natural to the soul, it must be a *kunam*, attribute [or quality] of the soul, just as heat is of fire, and coolness of water; and that, it being an essential attribute, if the attribute perish, then the *kunī* (குணி), subject of it, must likewise perish; and, therefore, that this *malam* cannot be natural to the soul. I reply that this view of *sakasam*, as expressing what is an attribute, is not correct. It rather expresses the relation of the rusty coating to the pure copper which it conceals, and of the husk, in paddy, to the rice which it envelops. The rust and the husk are *sakasam*, coëtaneous envelopes, yet they are not in any sense the attributes [or qualities] of their respective subjects. Their removal [or destruction] does not imply the destruction of the copper and the rice. Just so, when *āṇava-malam*, the natural adherent of the soul, is removed, this does not imply the destruction of the soul. Therefore, there is no fault in the statement that *āṇava-malam* is *sakasam*.

Is this *āṇava-malam* an effect [or production] of *Māyei*? Or is it *Māyei* itself? Or is it the *apāvam* (அபாவம்), non-

existence [or want] of *gnānam*? Or is it the *pirāk-apāvam* (பிராகபாவம்) of *gnānam*, end [or annihilation] of a preëxisting understanding? Or is it *anniyath'-agnnānam* (அன்னியதஞ்ஞானம்), ignorance foreign to the soul [that which has no connection with, or dependence on, the soul]? Or is it a *kuṇam*, attribute, of the soul?

To these questions, I answer, in order, as follows.

It cannot be an effect of *Māyei*. For an effect of *Māyei* must be *ākantukam*, adventitious. But *āṇava-malam* is *sakasam*, natural. Therefore, it is not any thing produced from *Māyei*.

It is not *Māyei* itself, because *Māyei*, by its own effects [developments in the human organism], causes this *malam* to remove, and the understanding of the soul to shine forth. Still, though *Māyei*, by its developed, organized agency, causes the illumination of the soul, may it not, in its causative [objective] state, cause obscuration? This cannot be; for it is like fire, which is itself luminous, and, also, gives light by means of its effects, as in the lamp. It never hides any thing. But what influence does *Māyei* exert in its causative [objective] state? It presents, in the objects of sense, inducements to voluptuous [or carnal] desires. Beside this, it has no obscuring power like *āṇava-malam*. Therefore, *āṇava-malam*, which is like darkness, and *Māyei*, which is like the lamp, are very different from one another.

But it is asked, whether this *malam* is not the *apāvam*, non-existence, of *gnānam*? As the non-existence of *gnānam* is no substance whatever, it cannot perform the work of obscuring; just as the non-existence of a water-pot cannot bring water.

Again, it cannot be the *pirāk-apāvam* of *gnānam*, end of a preëxisting understanding. For, the *pirāk-apāvam* of understanding means the end [or conclusion] of understanding which had existed from prior eternity. But that which has an end, must have a *tōttam* (தோற்றம்), beginning—development; and what has a beginning, will perish. Hence, *pirāk-apāvam* will perish [with the understanding], and become a nonentity. Therefore, the *pirāk-apāvam* of *gnānam* is not *āṇava-malam*.

Again, this *malam* is not *anniyath'-agnnānam*, ignorance entirely foreign to the soul. For such ignorance could not exist without a cause; as in silver purified no fault will be seen, except by a defect in the eye.

Finally, *ānava-malam* is not an attribute of the soul. For *gnāttiruttuvam* (ஞாத்திருத்துவம்), intelligence, which is spirit, may be an attribute of the soul; but *malam*, which is material, cannot be; just as heat, and not cold, is the attribute of fire.

The following terms, among others, are used as synonyms of *ānava-malam*: *pasuttuvam* (பசுத்துவம்), the natural [or original] state of the soul; *pasunikāram* (பசுநிகாரம்), the error [or erring state] of the soul; *piruttupu* (பிருத்துபு), servitude (?); *mürchchei-malam* (மூர்ச்சைமலம்), the senseless *malam*; *agnchanam* (அஞ்சனம்), darkness; *avittei* (அவித்தை), ignorance; *āvirutti* (ஆவிருத்தி), the envelope; *uruttirēṇi* (உருத்திரேணி), the ultimate limit; *pāva-mūlam* (பாவமூலம்), the source [or root] of sin; *kshayam* (கூயம்), loss; *pāsam* (பாசம்), the snare—fetter; *asutti* (அசுத்தி), impurity; *agngnānam* (அஞ்ஞானம்), ignorance; *pētham* (பேதம்), difference; *viyākkātham* (வியாகாதம்), the impediment; *kalangkam* (களங்கம்), the blemish; *sadam* (சடம்), body—matter; *āvaṇam* (ஆவணம்), the sign—mark; *mōkam* (மோகம்), lust; *kēvalam* (கேவலம்), solitude; *āvarāṇam* (ஆவரணம்), the screen; *tamasu* (தமசு), darkness; *paḍalam* (படலம்), the envelope; *asitti* (அசித்தி), faultiness; *nirōtham* (நிரோதம்), the impediment; *āchchāthānam* (ஆச்சாதனம்), the sheath; *sēṇam* (சேணம்), the dike; *pīsam* (பீசம்), the seed—origin; *mūla-malam* (மூலமலம்), original filth [or evil].

XXII.

Development of the Organism of the Soul—Sutta-māyei, or the Five Siva-Tattuvam.

The *Nātha-Tattuvam*, organism of *Nātham* [the Male Energy] is developed from *kudilei*, by the coöperation of the incomprehensible *Para-Sivan's* *Parā-Satti*. From this *Nātham* is developed *Vintu-Satti*. From this *Vintu* is developed the splendid god *Sathāsivan*, with the *Sathāsiva-Tattuvam*. From this god *Sathāsivan* is developed the god *Īsuran* [*Ma-yēsuran*] with his proper organism, the *Īsura-Tattuvam*. *Īsuran* produces the organism *Sutta-Vittei*, which holds, as its lord, the god *Ruttiran*. Thus, these five personal beings are established [in the human organism]. From this *Vintu*, when it was developed, were brought forth the four *Vākku*, as *sūkkumei*, etc., which are declared by the learned in the

Vētham, to have had a prior existence [relatively to some things here mentioned].

This *kuḍilei* is as follows. It is the *idam* (இடம்), place [region, or medium] where God enjoys [His *Satti*], and exercises His creative functions; it is pure [i. e. devoid of the characteristics of *āṇava-mālam*]; it is *sadam*, material; it is an acceptable companion of God [=the material cause of things produced]; since it is the chief [material] cause, it is one substance; it is diffused [in its developments] by the two classes [of *Tattuvam*], the pure and the impure [adapted to souls in different stages].

From this *kuḍilei* are developed, by the coöperation of *Satti*, the five *Siva-Tattuvam*; and the five *kalei*.

The mode of operation, in these developments, is as follows. By the coöperation of *Gnânā-Satti*, *Sivam*, the first of the *Siva-Tattuvam*, is produced; by the coöperation of *Kiriyā-Satti*, the *Satti-Tattuvam* [= *Satti*] is brought forth; in the production of the *Sathāsiva-Tattuvam* both *Gnânā-* and *Kiriyā-Satti* equally coöperate; when the influence of *Gnânā-Satti* is the less, and that of *Kiriyā-Satti*, the stronger, in their instrumental agency, then the *Isura-Tattuvam* is produced; and in the production of *Sutta-Vīṭei* [= the *Ruttira-Tattuvam*], the instrumental agency of *Kiriyā-Satti* is the weaker, and that of *Gnânā-Satti*, the stronger.

By the coöperation of *Gnânā-Satti*, *Nātham* is developed from *kuḍilei*; and by the coöperation of *Kiriyā-Satti*, *Vintu* [the separately organized Female Energy] is developed from *Nātham*.

These four, *Sivam*, *Satti*, *Nātham*, *Vintu*, are sometimes denominated *Niḍkaḷa-Mēni* (நிடைகளமேனி), the Disunited Forms of Deity [i. e. the two Energies separately organized]. They are also called *Ilayattānam* (இலயத்தானம்), the Dancing Place [i. e. the forms, or states, in which the two Energies coöperate].

From this *Vintu*, the four *Vāḷku*, as *sūkkumei*, etc., the fifty-one letters, the seventy-millions of *Makā-Mantiram*, the twenty-eight divine *Ākamam*, and the four *Vētham*, are produced.

The separately developed Energies, *Para-Nātham* and *Para-Vintu*, are included [in the summary statement given in the first paragraph above] in the *Siva-Tattuvam* and the *Satti-Tattuvam*.

The *Sathāsiva-Tattuvam* is a form of Sivan in which the Energies are combined, and, also, separately developed, and in which he has pleasure [in coöperation].

In this [the *Sathāsiva-Tattuvam*] are included *Apara-Nātham* and *Apara-Vintu* [a later embodiment of the Energies], and the *Aṇusathā-Sivangkal* (அணுசதாசிவங்கள்), a class of the *Vigngnānakalar*, which have the form of the fifty-one letters, and in which the Energies are combined in their naturally developed organs.

Īsuran and the rest of the four [viz: *Ruttiran*, Vishṇu, and Brahmā] are the fully developed forms of Sivan, which unite the Energies, and are the seats of his operative powers.

In the *Īsura-Tattuvam* are included the eight forms of *Īsuran* [viz: earth, water, fire, time, space, sun, moon, and life].

In *Sutta-Vittei* [*Ruttiran's* organism] are included the seventy millions of *Makā-Mantiram*; the seven *mantiram*, as *viyōma-viyāpinē* (வியோமவியாபினே), etc.; the twenty-eight divine *Ākamam*; and the four *Vētham*.

When the Male Energy of Deity is embodied in either of the three divine forms, viz: the *niḍkaḷam* (நிட்களம்), spiritual, unwedded form; the *sakaḷa-niḍkaḷam* (சகலநிட்களம்), both corporeal and spiritual form; or the *ēka-sakaḷam* (ஏகசகளம்), purely corporeal form—then, the Female Energy will be embodied in its three corresponding forms. The particulars are as follows. When the god exists in his spiritual, unwedded forms, as *Sivam* and *Nātham*, then the goddess exists in her spiritual, unwedded forms, as *Satti* and *Vintu*. When the god has both the corporeal and spiritual, as in *Sathāsivan*, then the goddess exists in her corporeal and spiritual form, as *Manōnmaṇi* (மனோன்மணி). When the god appears in his purely corporeal forms, as in *Mayēsuran*, *Ruttiran*, Vishṇu, and Brahmā, then the goddess appears in her purely corporeal forms, as in *Makēsei* (மகேசை), *Umei* (உமை), *Tiru* (திரு), and *Vāṇi* (வாணி) [forms of *Satti* more commonly denominated *Makēsuvari*, *Pārpathi*, *Lakshmi*, and *Sarasvathi*].

The explanation of the five *kalei* is as follows.

1. *Nivirti* (நிவிர்தி), deliverance. This is so named, because in this [organism] souls are delivered from the dominion of their *sangkatpam* (சங்கத்பம்), will [or passion].

2. *Pirathittei* (பிரதிட்டை), establishment—confirmation. This is so called, because souls, in this organism, are established in their freedom from *sangkatpam*.

3. *Vittiyā-kalei* (வித்தியாகலை), the organism of wisdom [or knowledge]. This is so denominated, because souls which have attained to this organism, will, on the ground of their being confirmed in their deliverance from *sangkatpam*, be illuminated by *gnānam*.

4. *Sānti-kalei* (சாந்திகலை), the state of tranquility. This is so named, because souls established in it, are, by the illumination of the *gnānam* before obtained, freed from the control of passion, so that their *vikatpa-gnānam* (விகற்பஞானம்), doubtful, unsettled minds, become *sāntam* (சாந்தம்), peaceful, tranquil.

5. *Athītha-kalei* (அதிதிகலை), the transcendental [or ineffable] state. This is so called, because here souls have not even the thought that they have passed from *vikatpam* to *sāntam*, and now exist in *paramākāsa-sorūpam* (பரமாகாச-சொரூபம்), high, ethereal forms.

NOTE.—This state of the soul seems to be that of *sampūraṇa-tisei* (see page 25, in this volume), where one's natural powers are all stayed, and where the soul bathes in the sea of light and love.

The five *kalei*, and the *puvanam*, localities, constitute the *sorūpam*, essential form [of the soul].

The four *Vāṅku*, the letters, the *mantiram*, the *patham*, and the twenty-eight *Ākamam*, constitute the soul's *satta-sorūpam* (சத்தசொரூபம்), vocal organism. This form is two-fold, viz: *makāmāyā-sattam* (மகாமாயாசத்தம்), and *matlam* (மத்தம்).

This explanation of the subject may be found in the *Ākamam*.

Such are the particulars of *Sutta-māyei*.

XXIII.

Development of the Human Organism continued—Asutta-māyei.

This *Māyei* has a four-fold development, viz: *tanu*, the frame-work of the body; *karaṇam*, the external, gross organs; *puvanam*, the localities; and *pōkam*, the organism of enjoyment and suffering. It is a diversified reality, in which there is a real distinction between one thing and another; it is eternal; it is one; it is never in itself visible; it is that which obscures the understanding of souls in their entanglements, as long as they are subject to *kanmam* adhering to them; it

is material; it is inert; it is diffused everywhere in the thirty-one Tattuvam [from *kalei* to the last one developed, *piruthuvi*, earth] which are developed from it; as it is the source from which all things are developed, and, in this way, is united [with souls], it is the place to which all souls must come, that these things [entangling organisms] may be dissolved at the time of destruction which is approaching; it is *malam*, an obscuring power, through which souls do not see things as they are, but are led to call a lie truth; it is firmly established [enabled to present all these phenomena] by the grace of God.

This *Asutta-māyei* is called *Māyei* because it deludes souls by its own *māyam* (ῶρῡῡ), illusive representation [itself developed, forming both the Perceptive Organs, and the objects of sense].

As the seed contains in itself the germ of the plant, so this *Māyei* contains in itself all the Tattuvam from *kalei* to *piruthuvi* [i. e. their archetypes].

This *Māyei*, by its objective forms [as the objects of sense, etc.], fascinates the soul, and tempts it to various passions; but, by means of its organized [or subjective] forms [which are the organs by which the soul is rendered conscious, intelligent, and active], it makes the soul to shine. This *Māyei* is of no profit to souls in its objective forms, but in its subjective forms it is profitable; just as yarn is of no profit [as a covering], but, when developed in the form of cloth, is useful.

The creations [bodies proceeding] from this *Māyei*, are of two kinds, viz: *stūlam* and *sūkkumam*. *Sūkkumam* is the combination of the thirty-one Tattuvam, from *kalei* to *piruthuvi*. *Stūlam* is composed of *tanu*, the external frame; *karaṇam*, the external, gross organs; *puvanam*, the localities in the body; and *pōkam*, the organs through which the soul enjoys and suffers.

XXIV.

The Relation of Asutta-māyei to the World.

The *Sivāttuwithi* will ask: What is the use of this *Māyei*? If this *Māyei* had no existence, there would be no foundation [no material cause] to the world. Do you ask: Is not God the material cause of the world? Matter cannot proceed from spirit; therefore, the world was not developed

from Sivan. If *Māyei* has a real existence [independent of God], why should not *Māyei* itself produce the developed forms? As *Māyei* is mere matter, it cannot of itself assume organized forms. God cannot produce any thing except by means of this *Māyei*—is then God powerless without *Māyei*? As this *Māyei*, like Himself, is eternal, God produces all things by means of it, and it is not necessary that He should make one new thing without it [as the material basis]. God is the Efficient Cause which produces all things out of *Māyei*. The learned will not say that *Māyei* imparts this power to God.

Here we are taught that *Māyei* exists, but that it cannot operate without God.

XXV.

The Influence of Kanma-malam on the Formation of the World.

The *Lōkāythan*, worldly, Epicurean philosopher, will say: If God alone has created the world, why is it, that He has not made things of one form, instead of producing birds, beasts, and men? The learned will answer, that it [the world] was formed in accordance with the varied nature [or demands] of the *kanmam* previously acted out by souls. But the *Nirīchchuvara-Sāṅgkiyan* (நிர்ச்சுவரசாங்கியன்), atheistic philosopher, will say: If there previously existed a *kanmam* which showed how things were to be formed, then, what need is there of a God? As *kanmam* is merely a material accumulated evil [something to be got rid of], it could not produce bodies. Therefore, God formed these bodies, that souls might be variously embodied, and made to eat the fruit of their *kanmam*. But if there be a soul which, in one body, experiences the fruit of its previously acquired *kanmam*, could not that soul form its own body in accordance with its merits and demerits? There is no law [no principle] by which a *tiraḍchi* (திரட்டி), mere collection of material developments from *Māyei*, can be brought into such a union with the soul, which is itself destitute of understanding to direct, as God [in these matters].

NOTE.—*Tiraḍchi* is the collected power of the gross organism produced from *Māyei*—that which animates the four developments, *tanu*, bodily frame, *karaṇam*, external organs, *puvanam*, localities,

and *pōkam*, organism of experience. It is a result of organization, or development; and, therefore, it could not previously exist, and be employed by the soul in the production of body. Hence, the author argues that God alone is capable of seizing these latent powers of *Māyei* and the soul, and of bringing them forth as seen in man, and in the world.

This stanza teaches the existence of *kanmam*. But, since *kanmam* is material, and the soul a being of small understanding, the world could not have been produced by them. Therefore, there is a God who develops *Māyei* in accordance with the law of *kanmam*.

XXVI.

The Mutual Relations of the three Malam, Ânavam, Māyei and Kanmam.

Is it in order that suffering may abound, that God has given bodies to souls, to enable them to experience [to suffer and enjoy] their unknown *kanmam*? It is. Then, is it *kanma-malam*, or *māyā-malam*, which have been mentioned as distinct, that first attaches to the soul? If this implies that *malam* now comes suddenly on one who was before free from *malam*, it is not so. For *ânava-malam* is ever coëxistent with soul. Then, did *māyei* and *kanmam* come into existence afterwards? No, the learned *Seivar* will say that the three are without beginning, and coëxist, just as the kernel [the farinaceous part], the bran and the husk of paddy coëxist.

XXVII.

The Development of the Vittiya-Tattuvam.

In order to the existence and expansion of desire, these five Tattuvam, viz: *kalei*, *kālam*, *niyathi*, *vittei* and *rākam*, are produced from *athō-māyei* (அதோமாயை) [a development from *kuḍilei*], by the Grace [Satti] of the infinite God. The order of these developments is as follows. *Kālam* is first developed, then *niyathi*, and then *kalei*; from this *kalei*, *vittei* is developed; and from *vittei*, *rākam* is brought forth. When the soul is united with these five Tattuvam, and operates in them as designed, it receives the name of *purushan*, or *purusha-tattuvam*. So this is to be understood. *Pirakiruthi*

(பிரகிருதி) is developed from the above mentioned *kalei* by the Grace [Satti] of the god *Ruttiran*; and by the same agency, from this *pirakiruthi*, the *Kuṇam* are developed. From *avviyattam* (அவ்வியத்தம்), which is also called *mūla-pirakiruthi*, *sittam* is developed; and then *putti*. From *putti*, *akangkāram* is produced. This *akangkāram* is three-fold, viz: *teisatha-akangkāram*, *veikari-akangkāram* and *pūthāthi-akangkāram*. From the first mentioned, *teisatha-akangkāram*, is developed *manam*, which possesses the good *sāttuvitha-kuṇam*, and, also, *putti*, and the Perceptive Organs.

XXVIII.

Development of the Remainder of the Thirty-six Tattuvam.

From *veikari-akangkāram* are developed the five Organs of Action, as the mouth, etc., which possess the *rāsatha-kuṇam*. From *pūthāthi-akangkāram* are brought forth the five Rudimental Elements, as *sattam*, etc., which possess the *tāmatha-kuṇam*. From these Rudimental Elements are developed the five Elements, viz: ether, air, fire, water, and earth, one from each, in order; as, *ākāsam*, ether, from *sattam*, and so on. The five previously developed gods, *Sathāsivan*, *Mayēsuran*, *Ruttiran*, *Vishṇu* and *Brahmā*, are the lords of these Elements, according to the order here mentioned. The exalted in understanding assert that the order of the resolution of these developments is the same as that in which they are brought forth.

Such is the account of the development and resolution of *Asutta-māyei*.

XXIX.

Description of Kanma-malam.

Kanma-malam is a cause of the bodies which come forth in connection with souls; it possesses [causes souls to experience] various kinds of pleasure and pain; and is the cause of births and deaths. Some say that this *kanma-malam* comes into existence, and perishes, of itself; but it is eternal. It is manifold in its connections, extending to all souls individually; it is adapted to exist [or to become manifest] by means of the thoughts, words and deeds which are put

forth [by souls]. It possesses [affects] the *putti*, understanding, of the soul. It is the source of a two-fold acquisition [to souls], viz: *punṇiyam* (புண்ணியம்), merit, and *pāvam* (பாவம்), demerit. When developed, it always comes in connection with *Māyei*.

This is the way in which *kanma-malam* is described.

XXX.

The various Bearings of Kanma-malam on the Condition of Souls.

Kanmam operates in three ways, viz: under its influence one of good caste may be born in a lower caste; life is shortened; and the amount of pleasure and pain, which one must experience, is enlarged. These three influences, in their various bearings, attach to every soul. This [*kanmam*] does not come upon the soul arbitrarily, but in accordance with the law of fate. Nor does it cause the soul to experience precisely the same things, from stage to stage; but it varies its influence in accordance with what has gone before. It affects the soul in the shape of the three kinds of evils, viz: those which are inflicted by God; those which arise from the Elements; and those which are naturally incident to body and mind [embodied soul]. In this manner, actions and their consequences are connected together by means of spirit and matter. If we examine into the condition of souls in this world, which experience good and evil, we shall see that *kanmam* exists for the purpose of producing further births in accordance with the manner in which the soul goes through its experience [eats the fruit] of its previous actions.

The three kinds of evils mentioned above, are here specified.

1. Those which are inflicted by God [or which are results of the divine operations] are chiefly the six following, viz: sufferings in gestation; the pains of child-birth; infirmities of old age, when gray hairs and wrinkles appear; troubles which result from the innumerable purposes which are put forth and executed in ignorance; anguish experienced when *Yaman* (யமன்), the god of hell, carries off the soul; pains of hell. This class of sufferings is denominated *ūthi-tēvikam* (ஆதிதேவீகம்), that which originates with God.

2. The sufferings which result from the Elements, which are exclusively external, are principally the following seven, viz: those which result from cold; those which come from great rain; those which are experienced from the severe heat of the sun; those which come from strong winds; those from thunder and lightning; those which arise from oppression among men; the evils of murder. This class is denominated *âthi-pavuthikam* (ஆதிபவதிகம்), of material [or earthly] origin.

3. The sufferings incident to embodied soul [to men in their natural state] are two-fold. (1.) Those which belong to the body. These are such as are caused by rheumatic humors; bilious humors; phlegmatic humors; putrid leprosy; dropsy; fever; affection of the joints and muscles; such as arise from enemies; from wild beasts; from muskitoes, flies, etc.; from connubial union and separation; from giants; from Gurus and gods; from penance; from mental labor; and from improper conduct resulting from the abundance of riches. (2.) Those which belong to the soul. These are: mental grief; distress at the loss of friends and riches; envy and vexation on witnessing the learning and wealth of another; inordinate desire for sensual objects; anger. These two classes are denominated *âthi-âtmikam* (ஆதிபாத்திகம்), that which originates from souls.

XXXI.

Operation of Kanmam further explained.

Thy saying: I will now eat and remove the *kanmam* which I previously acquired, operates, like an existing *kanmam*, to produce future births. For it is the pleasure or displeasure, involved in that position, which prompts the saying. All such pleasure or displeasure now experienced, is like, is it not, the experience of *punniyam* and *pâvam*? For they [the Wise] will say that the exhibition of self in thy saying: I did it, or: Others did it, is a *kanmam* which will cause future birth. The actions which one performs in the world, are of two kinds, viz: actions performed without wisdom; and actions performed with true wisdom. Hence, one's *kanmam* will be both good and bad. By means of these two [operations of mind], there will arise two *kanmam*, fruits of one's conduct, called merit and demerit [which must be hereafter eaten].

XXXII.

How Kanmam may be Removed.

One *kanmam* cannot destroy another: the proper fruit of *kanmam* must unavoidably be eaten; much of *kanmam* may be removed by means of the *Âkamam* and *Vêtham*. These points are here explained.

One's merit and demerit result from his thoughts, words and deeds, and are according to their character. One's acquired *kanmam* cannot be removed by either the merit or demerit of another act [i. e. one deed cannot be made to balance another of an opposite quality]. As you may know by inquiry, one cannot avoid eating [the fruit he has already gathered]. But the *Âkamam* and *Vêtham* teach that, by means of certain deeds, other acts [i. e. the accumulation of *kanmam*] may be prevented. If one acts in accordance with these teachings, his acquired *kanmam* will cease [or run out]. This is a shield [which keeps off future actions] obtained by purchase. Thus one may obtain profit by purchase, as well as by action. But can one remove all *kanmam* in this way [by purchase]? If he walks constantly, and perfectly, according to the rules of the *Vêtham* and *Âkamam*, many *kanmam* will be avoided. As the *kanmam* which does not thus leave one, must be eaten, the *kanmam* which is acquired in this [process] will become a bond [or fetter] to entangle the soul hereafter.

A further account of this *kanmam* [*kanma-malam*] is here subjoined. It is eternal [coëtaneous with the soul], like the seed and the germinating plant. Moreover, it is three-fold, viz: that which is fitted to be eaten [experienced] in the visible birth [i. e. this world]; that which is fit to be eaten in the unseen birth; and that which should be eaten at some appointed time. That which is suited to this birth, comes in the shape of withering sickness, which the doctors may cure; legal punishments; distress inflicted by enemies through the instrumentality of *mantiram*; and other sorrows and joys which are experienced in this world. That *kanmam* which is adapted to be eaten in the unseen birth [or worlds], is that which must be experienced either in Indra's heaven, or in hell. That *kanmam* which must be experienced at an appointed time, is as follows. The fruit of the Horse-sacrifice,

and that of the murder of a Brāhman, may come up to be eaten by one at the same time; but, since they cannot both be eaten at the same time, God will appoint one to be eaten at some future time, and will cause the other to be experienced at once. Such deferred merit or demerit adhere to the *māyei* [of the soul], will be ripened [prepared for use], and eaten at the time of another creation [or birth].

The reason why both merit and demerit must be involved in one's *kanmam*, is the fact that both truth and falsehood combine in the cause [or motive].

A more expanded view of this subject may be obtained from the *Ākamam*.

XXXIII.

Respecting the Number of Malam.

The learned mention five *malam*. One is *āṇava-malam*, which exists from eternity, in connection with souls, so as to cause great obscurity; another is *Tirōthāna-Satti*, who stands associated with *āṇava-malam*, and prepares it for removal; another is *māyei*, which appears as *tanu*, the framework of the body, *karaṇam*, the external organs, *puvanam*, the localities, and *pōkam*, the powers of enjoyment and suffering; the fourth is *kanma-malam*, which is manifest [or expands into] merit and demerit; and, finally, the *tiradchi* (திரட்சி) [lit. collection, assemblage, etc.] of *Makā-Māyei*, which is connected with *tanu*, *karaṇam*, *puvanam* and *pōkam*, for the purpose of making them operate. These five *malam* exist as one. They will not cease of themselves. The *Arul* which will remove them, is obtained with difficulty, as those of exalted understanding will declare.

XXXIV.

The State of the Soul in its Material Abode, or Organism.

Souls which are born from their various manifold matrices, are made subject to the three *Avattei*. These the learned know under the names of *Kēvala-Avattei*, *Sakala-Avattei* and *Sutta-Avattei*.

The divine *Ākamam* teach that, when in *Kēvala-Avattei*, the soul has no use of the *Vittiyā-Tattuvam*, and has neither name nor form—has nothing except *āṇava-malam*. In this

state, it cannot understand those things which are suited to its understanding; for here the *Sutta-Tattuvam*, which are fitted to give instruction, have no connection with it. Therefore, the soul, when thus united with *ânava-malam*, is not distinguishable from it, just as a large eye, enveloped in darkness, is as the darkness itself. It has, in itself, no way of escaping from this *ânava-malam*, in which it is, from eternity, thus absorbed. This state is called *Kēvala-Avattei*.

XXXV.

An Objection urged, denying the Existence of Âṇava-malam.

The *Erkkiyavāthi* (ஐக்கியவாதி) and the *Pāsūpathi* (பாசுபதி) [Śāiva sects] maintain that there is no such thing as *ânava-malam* existing in the *Kēvala-Avattei*, as you assert. The two, *māyei* and *kanmam*, are realities. God Himself gives to souls [the four constituents of their material organism, viz:] *tanu*, bodily frames, *karaṇam*, gross organs, *puvanam*, localities, and *pōkam*, organs of enjoyment and suffering, in accordance with the merit and demerit which those souls acquired in former births. In this I see *māyei*. By their [souls] repeatedly going and coming, and acquiring merit and demerit, through the instrumentality of [the four developments from *Māyei*] *tanu*, *karaṇam*, *puvanam* and *pōkam*, I discover *kanmam*. In order that all the *kanmam* may be removed, God will, by His *Arul*, put an end to all, as they are duly balanced. After that, the *malam* will not touch the soul. Then the soul, as before, will become the possessor of great light. Such is the objection.

XXXVI.

The Difficulty Explained.

If *māyei* and *kanmam* both come into union with one [a soul] that was before pure [free from all entanglements], it is impossible to tell which will be first [in uniting with the soul]. For, whenever a body from *Māyei* forms a union [with the soul], it is always in accordance with [existing] *kanmam*. Therefore, it cannot be said, that *māyei* was before *kanmam*. In order to produce *kanmam*, it [the soul] must take a body; therefore, it cannot be said, that *kanmam* was first in order. This matter involves the same difficulty

which there is in deciding the question [of priority] between the palm-tree and its seed, which cannot be settled. How is it, then, that those who were pure [unentangled in *malam*] become associated with the [two] *malam* which you speak of? It is in the customary, natural way. Then, why speak of liberation, saying that these [*malam*] may quit [the soul]? Do you say, when the *Vittiyā-Tattuvam* are combined with the soul, so as to give it understanding, that they, without revealing the soul's understanding, do clearly make bodies, etc., manifest? that when these *Vittiyā-Tattuvam* have left it [the soul] in *athītham*, it will have no understanding? and that that state is one of pure ignorance? Now, that state of ignorance the exalted in understanding declare to be *āṇava-malam*.

The proof of the existence of this *malam* is given in the next stanza.

XXXVII.

The Existence of Āṇava-malam Proved.

Because thou [the soul] art ignorant of the *gnānam* [= *Arul*] which exists complete, as not other than thyself, and which, until *āṇava-malam* is matured [cancelled], makes children, friends, etc., who are not real, like thyself, appear as realities; and because, when that *Arul* [= *gnānam*] unites with thee [shines in its true light], then thou understandest thine old nature in which God Himself exists as all [the sole source of understanding, action, etc.]—therefore, until that *Arul* shines forth, *āṇava-malam* holds such a position that the soul cannot know any thing of its own existence. *Māyei* and *kanmam* will change as to their connection [with the soul], leaving and returning. But as this *āṇava-malam* is coexistent with the soul, it will not, like *māyei* and *kanmam*, leave and again seize upon it. Therefore, none could know that *āṇava-malam* exists, without that *Arul* which the mind cannot grasp; and, hence, thou [the objector] couldest not know its truth.

XXXVIII.

The Removal of Āṇava-malam.

In order to the removal of the *āṇava-malam* mentioned above, God has, from eternity, graciously joined with souls

kalei and other Tattuvam, and *Māyei*, which is prior to them [i. e. the elemental Tattuvam, which are afterwards developed, are from eternity in connection with souls]. The way in which the wisdom [or understanding] of the soul shines forth, by means of the pure, the mixed, and the impure Tattuvam, which are of a nature different [from that of soul], is like the lamp's shining by means of the oil, the wick, the vessel which contains these, and the stick which supports the whole. To prevent souls associating with [being illumined by] the *Arul* with which they are in connection, *āṇava-malam* shrouds them in darkness. If one examines and understands *āṇava-malam* and *māyei*, which thus contend with each other, he will see that they are like darkness and light. That [*āṇava-malam*] which thus gives place [to the light of the Tattuvam], holds this relation to them from eternity—[it can be removed in no other way].

NOTE.—The author having thus presented the doctrine of the soul's connection with *āṇava-malam* and *māyei*, from eternity, and the necessity of its being brought forth into action in its developed organism, in order to its emancipation from the bondage of *āṇava-malam*, he next proceeds to describe this organism, stating the order in which the Tattuvam are developed, their mutual relations, their functions, etc. These specifications extend through several stanzas. Those who are interested to understand this department of Hindûism, will do well to compare these statements with what has been presented on this subject in Articles I. and II. of this volume.

Again, the way in which the four *Vâkku*, as *sūkkumam* [*sūkkumei*] etc., are developed and operate, is as follows. *Sūkkuma-vâkku* is developed from *Vintu-Satti*, which shines in *mūlāthāram* [= *turiyāthāram*]. This [*vâkku*] passes into *turiyam* [the second of the Ascending States of the soul], and there, by the nature of the soul, becomes a *Nātham*, and, also, a lamp, and the indescribable *arivu*, undeveloped understanding [to the soul].

In the last four stanzas, the existence of *āṇava-malam* is proved—the objections being stated and answered.

XXXIX.

Development of the Vâkku completed.

Peisanti-vâkku is developed from *sūkkuma-vâkku*, in *turiyam*, and passes into *suḷutti*, the next *Avattei* above. Here

it contains in itself the archetypes from whence are developed the various letters [of the Sanskrit alphabet]. It contains these letters [in their archetypes or germs] which cannot be apprehended by *putti*, and which are without any vocal distinction; and, concealing the way in which the forms of the several letters are developed, it becomes, in *sittam*, *arivu*, understanding [to the soul], just as the peacock [with the five radical colors] is formed in the egg, of which the fluid mass possessed the germ, and principle of vivification. *Mattimeī* [*mattima-vāḥku*], uniting with *pirāṇa-vāyu* [in *suḷutti*, the region of the heart], by the aid of *putti* develops, in their order, the forms of the letters and their respective powers, and then, passing upwards, without the ear's perceiving it [i. e. not yet possessing the function of hearing], stands in the neck [*soppanam*] and gives the perception of sound within [to the soul]. With *veikari-vāḥku* are joined *uthāna-vāyu*, and, also, *pirāṇa-vāyu*; then, when a sound is heard by the organ of the ear, this *veikari* will speak [cause one to speak] the sound which was perceived [it secures to one the power of speech].

These *Vāḥku*, in the *Sutta-attuvā* (சுத்தாத்துவா), Pure *Attuvā*, live as *sūkkuma-tēkam*; in the *Misira-attuvā* (மிசிராத்துவா), Mixed *Attuvā*, they live as *stūla-tēkam*; and in the *Asutta-Attuvā* (அசுத்தாத்துவா), Impure *Attuvā*, they live as very gross *stūla-tēkam*.

NOTE.—For an explanation of the *Attuvā*, see stanza X. above, and note appended to this article. The three conditions of the *Attuvā* here specified, each of which is a system, or connected set, of *Tattuvam*, seem to depend on the stage of development, and on the relative influence, of the three classes of Primary *Tattuvam*, the *Siva*-, the *Vittiyā*-, and the *Āttuma-Tattuvam*.

XL.

The Way in which the Soul is rendered Intelligent.

In this way [as follows], the learned say, will *gnānam*, which is fitted to shine by the agency of *Sutta-Vittei* and the rest of the five [*Siva-Tattuvam*], and which is spoken out by means of the four *Vāḥku*, unite, through the grace of God, permanently [with the soul], instead of the *arivu* by which souls [naturally] understand. The *kalei* which is developed from *Asutta-māyei*, removes a little *āṇava-malam*, and points

out the way in which the soul's *Kiriyâ-Satti* comes into an operative connection with it. When *putti* seizes the sensations [objects of the Perceptive Organs] which are had by the aid of *manam*, and hands them over to *vittei*, then *vittei*, standing between *âtuma-gnânam* and *putti*, comes [with them to the soul], instead of the soul's apprehending them itself. But do not these [powers] themselves perform these functions? The *Satti* of the pure one [Sivan] comes and stands in union with them, and effects these results.

A further explanation of *kalei* and *vittei* is here subjoined. Inasmuch as *kalei* is an invisible power of the soul, it stands as the basis for its experience of pleasure and pain. As the earthen vessel, when heated in the fire, becomes prepared for union with wax, so the soul, when in union with *kalei*, becomes fitted to experience pleasure and pain [according to its *kanmam*].

When *kalei* has removed a little *ânava-malam*, and caused the soul's *Kiriyâ-Satti* to shine [operate], then *Gnâna-Satti* is also made manifest; yet, because this *Gnâna-Satti* cannot apprehend the objects of sense without the instrumentality of one of the Organs, this *Vittiyâ-Tattuvam* [= *vittei*] is developed from *kalei*, in order that the *Gnâna-Satti* may be able to perceive objects of sense. When the soul, in union with the Perceptive Organs, perceives *sattam*, and the other Rudimental Elements, then, *putti* is the instrument. When the soul apprehends the objects perceived by [or united in] *putti*, then, *vittei* is the instrument.

Herein is explained how, by the aid of the four *Vâkku*, the five *Siva-Tattuvam* give understanding to the soul, and, also, the functional effects of *kalei* and *vittei*.

XLI.

Respecting three of the Vittiyâ-Tattuvam, viz: Râkam, Niyathi and Kâlam.

Râkam, difficult to be described, will stand [or exist] in what souls have acquired, instead of the *kanmam* which they produce, and will create [in them] a desire for what they have not yet obtained. *Niyathi* will determine, and make sure to souls, their respective *kanmam*, which they have each performed with love or desire; just as kings,

who rule firmly, enforce their own laws, and cause each person to receive exactly in accordance with the character of his own doings. *Kālam*, which is usually spoken of as three-fold, *chel-kālam*, past time, *varu-kālam*, future time, and *nikal-kālam*, present time, will attach [to souls] the limit [results] of past time, the fruit of present time, and whatever is new in future time. God's *Satti* coöperates in these things.

Here follows a further explanation of *rākam*, *niyathi* and *kālam*.

In order that there may arise to souls, whose *Kiriyā-Satti* is illuminated by *kalei*, and whose *Gnāna-Satti* is illuminated by *vittei*, a desire [relish] for the pleasures of sense, *rākam* is developed from *kalei*. Is the Tattuvam *rākam* needed, or will the objects of sense themselves create this desire? The objects of sense will not themselves create this desire; because, though old men recognize these objects distinctly, yet they have no relish for them [i. e. for those objects or pleasures which the sensualist delights in]. Then, will not that dislike [to *malam*] which is food to *putti*, create this desire? That [dislike] is the grief [affection] of *putti*; therefore, it will not lead the soul to sensual and other pleasures. It is like the offensive smell in the dish from which asafoetida has been removed, and which cannot be put to any use. That being the case, will not that grief [of *putti*] produce desire [relish for carnal pleasure]? It does not possess it [that quality or power]. For, in that case, those [affections], operating separately, at one time, would produce endless desires. These a person could not at once understand. Therefore, the *rāka-tattuvam* is necessary to excite desire.

Explanation of the *niyathi-tattuvam*.

If *niyathi* had no existence, then one would be liable to experience the *kanmam* of another; just as, in the time of anarchy, the strong will carry off the crop which another has produced. But is *niyathi* necessary? Will not *kanmam* itself determine [or order this matter]? *Kanmam* gives pleasure and pain; beside this, it determines nothing. Will not the *Satti* of Sivan [*Siva-Satti*] determine [the experience of souls]? She produces no effects [in man], except through the instrumentality of some Tattuvam. If she could direct these matters, there would be no need of other Tattuvam.

Therefore, *niyathi* is necessary to control. That which establishes, and causes one to experience, arthritis and other existing diseases, which remove desire [or relish] from one, is *niyathi*.

Explanation of *kālam*.

Kālam, time, causes the existence of youth, childhood and age; and births and deaths do not exist except in *kālam*; and the fruits [or products] of the six seasons, have no existence except in *kālam*. Therefore, the *Sārvākan* (சர்வாகன்), sceptic, and the *Puttan* (புத்தன்), Buddhist, who deny the existence of *kālam*, are here confuted.

Because this *kālam*, according as it directs the things of the world, exists in the three-fold state of past, future, and present; therefore, the *Neiyāyikan* (நையாயிகள்) [= *Niyāya-Sāstiri*] and the *Veisēshikan* (வையேசுஷிகள்), who assert that *kālam* is eternal, are here confuted. For that which is eternal must be one; and that which is material and many [composed of parts], like earthen vessels, is perishable.

Because this *kālam* controls events in union with *Siva-Satti*, the *Kālesuravāthi* (காலேசுரவாதி) [who hold that *kālam* is God] are confuted; for what is material cannot itself operate.

The *Ākamam* teach that, when the *Tattuvam* are developed, *kalei* is developed after *kālam* and *niyathi*; yet, in this work, when the development of the *Tattuvam* is mentioned, *kalei* is mentioned first. The reason of this is, that no effect can be produced unless *kalei* first partially removes *āṇavamalam*, and causes the *Kiriyā-Satti* of the soul to shine.

Such are the functions of the three *Tattuvam*, *kālam*, *niyathi* and *rākam*.

XLII.

Respecting Purushan, Pirakiruthi, and the Mukkuṇam.

When the soul is bound in the five [*Vittiyā-Tattuvam*], as *kalei*, etc., and comes to experience sound and the other objects of the Perceptive Organs, the learned in the *Ākamam* denominate it *purusha-tattuvam* [= *purushan*]. When one, in the excellent *nirvāṇa-ūḍchei* [= *gnānā-'vuttiri*; see stanza X.], has explored [understood and renounced] *vittiyā-kalei* [= *vittei*, one of the five *kalei*; see stanza X. and note

appended to this article], and when he has examined the five *Vittiya-Tattuvam*, as *kalei*, etc., then *purusha-tattuvam*, also, is examined, as the desired *Âkamam* declare. The *Mukkuṇam*, Three *Kuṇam*, are developed from *pirakiruthi*, which produces [or constitutes] the *avviyattam*, in which the distinction of the [Three] *Kuṇam* does not exist, and from which is developed the class of powers which give instruction to souls [the *Antakaraṇam*, Intellectual Organic Faculties]. In this way they [the learned] distinguish the *Mukkuṇam*, viz: *sāttuvika-kuṇam*, *rāsatha-kuṇam*, and *tāmatha-kuṇam*. With each of these, two other *Kuṇam* are united.

NOTE.—The soul bears the name of *purushan* only while in this particular Tattuvam, where it is subject to the first five *Vittiya-Tattuvam*. When it has escaped from this entanglement—passed through the six *Attuvā* (see stanza X.), it will have thrown off the dress of *purushan*, and received that of *Siva-Rūpam*, and will thus become a *Sivam*.

Further explanation of *pirakiruthi*.

The *Sāṅkiyar* assert that the Tattuvam *Kuṇam*, which is the cause of *putti*, is *avviyattam*. That is not correct; for [in that case], since there are several *Kuṇam*, there would be but one effect [from several causes]. *Pirakiruthi*, which is the sole cause of these [*Kuṇam*], is *avviyattam*. The *Sāṅkiyar* maintain that *pirakiruthi* is eternal. But that is not correct; for, as it is multifariously varied among all classes of souls, it is not eternal [is perishable] like an earthen vessel. Hence, its cause [or source] is *Māyei*.

Herein are mentioned the function of *purusha-tattuvam*, the nature of *pirakiruthi*, and the way in which the *Mukkuṇam* are developed.

XLIII.

Respecting the two subordinate Kuṇam developed from each of the Three Kuṇam.

One of the [Three] *Kuṇam*, which are incalculably rich in developments, is *sāttuvikam*. This combines in itself *pirakāsam* (பிரகாசம்) [= *gnānam*], light, and *lakuthei* (இலகுதை), meekness [or gentleness] in thought, word and deed. Another is *rāsatham*. This includes *viyāpiruthi* (வியாபிருதி),

great propensity to worldly occupation, which completely pervades the thoughts, words and deeds; and *adarchchi* (அடர்ச்சி), cruelty [or a severity of manner and temper manifested] in thought, word and deed. The other is *tāmatham*. This involves in itself *kavuravam* (கவுரவம்), great arrogance, that egotistic pride which leads one to say: There are none so great as I; and *anniyam* (அன்னியம்), strangeness, a propensity to do what is not proper. Thus, the six *Kuṇam* here specified, unite with the *Mukkuṇam* in their proper order, so as to complete the [three] classes. These nine *Kuṇam*, which sow the seeds of pleasure and pain, are in connection with every soul.

Sāttuvikam, one of the *Mukkuṇam*, is an unfailing light, and, coöperating [with the soul], is ever active in causing it to experience pleasure and pain [the fruit of its *kanmam*]. *Rāsatham* carries with it the propensity to worldly occupation, which is the sphere in which the soul receives those pleasures that are usually praised [desired]. *Tāmatham* receives and holds all the various objects of sense that crowd upon one [gives a relish for them, and brings the soul under their influence]. *Putti* has that connection [with the soul] which makes sure [gives a distinct idea of] the innumerable objects of sense, and has the way of presenting them [to the soul] in many relations; and, by the grace of God, it develops the fifty *pāvakam* (பாவகம்) [= *tōttam* (தோற்றம்)], developments.

Again, we here give a further explanation of the *Kuṇam*, and of *putti*.

It is stated in the *Ākamam*, that the variations of the Three *Kuṇam* are manifold. The products [effects] which are natural to *sāttuvikam*, are the following, viz: courage; firm command; uprightness; lightness; joy; meekness; cleanness; concord; restraint; well-doing; diligence; mildness; grace; mercy; and many more. The operations natural to *rāsatham* are the following, viz: cruelty; robbery; effort at greatness; haughtiness; disquietude; creativeness; destitution of grace; changefulness; arrogance; and many more. The natural operations of *tāmatham*, are the following, viz: narrow-mindedness; great wickedness; calumny; arrogance; drowsiness; laziness; dislike; stupidity; and many more.

The *Mukkuṇam* are mixed one with another [i. e. each contains the three], making *sāttuvikam* of *sāttuvikam*; *rāsatham* of *sāttuvikam*; *tāmatham* of *sāttuvikam*, and so on. *Sāttuvikam* of *sāttuvikam* dreads famine, and has great eagerness for wealth. *Rāsatham* of *sāttuvikam* strives for *mutti*, liberation, while it prompts to renounce family, and embrace the Ganges [i. e. leads to ascetic life]. *Tāmatham* of *sāttuvikam* includes desire and effort in the heavenly way, without renouncing family and embracing the Ganges. *Rāsatham* of *rāsatham* is a propensity to be at work without cessation, united with a desire for action [*kanmam*]. *Sāttuvikam* of *rāsatham* gives alms, with grace [or kindness] to every body. *Tāmatham* of *rāsatham* contemns these things, and leads to wicked conduct. *Tāmatham* of *tāmatham* includes mental delusion, contempt, sin, lust, fear, and sadness. *Rāsatham* of *tāmatham* does what ought not to be done, eats what ought not to be eaten, is merry, and easily displeased. *Sāttuvikam* of *tāmatham* leads to the worship of the lesser gods, who operate as mentioned in the *Ākamam* and *Vētham*.

It is thus, that *Kuṇam* is said to be without number, because it possesses the nature of being infinitely expanded.

A further explanation of *putti*.

Avvīyattam is that state [of *pirakiruthi*] in which the Three *Kuṇam* lie undeveloped, like the seed [or germ] of the plant in the bud. Another state of the *Kuṇa-tattuvam* is that in which they exist developed as three, but equal and without jarring, just as the *mangkuram* (மங்குரம்) is developed from the germ in the bud. The diversified *Kuṇam* exist in different proportions in *putti* and other *Tattuvam*. In *putti*, *rāsatham* and *tāmatham* are subordinated, and *sāttuvika-kūṇam* is predominant. The effects of *putti* are ten, viz: *tanmam* (தன்மம்), charity; *gnānam*, wisdom; *veirākkiyam* (வைராக்கியம்), disregard to worldly things; *eisuvariyaṁ* (ஐசுவரியம்), prosperity; *atanmam* (அதன்மம்), want of charity, injustice; *agnnānam* (அஞ்ஞானம்), want of wisdom; *aveirākkiyam* (அவைராக்கியம்), passion for the world; *aṇeisuvariyaṁ* (அணைசுவரியம்), poverty. From this *tanmam* are developed ten *pāvakam*. From *gnānam* arise one hundred and eighty *pāvakam*. From *veirākkiyam*, sixty-four *pāvakam* arise. From *eisuvariyaṁ* arise one hundred and seventy-six *pāvakam*, which are called *panchatti* (பஞ்சத்தி).

From *atanmam* are developed ten *pāvakam*. From *agnnānam* spring sixty-four *pāvakam*. From *aveirākkīyam* spring one hundred *pāvakam*. From *aneisuvariyaṁ* are produced eight *pāvakam*. The *pāvakam* of *putti* amount to one hundred and fourteen. Thus, according to what is said in the *Ākamam*, the *pāvakam* of *putti* include six hundred and fourteen varieties. How, then, is it, that in this work the number of the *pāvakam* of *putti*, is stated [as above] to be fifty? This is in accordance with an explanation given in some of the *Ākamam*, in which fifty particulars, included in the expression “*pagnchāsāt-pāvakam*,” are mentioned as the products of *putti*. [These include several of the *Tattuvam*, various spiritual or supernatural developments, and other things, natural and fanciful.] Moreover, the six hundred and fourteen varieties of *pāvakam* are included in the succinct expression, “*pagnchāsāt-pāvakam*.”

Thus are enumerated the products [effects] of the *Kuṇam*, and also the products of *putti*.

XLIV.

Respecting Akangkāram, Manam and Sittam.

Akangkāram possesses the principle which leads one to feel that there is no other one in the world equal to himself, and is the seed of never failing pride; it also directs the course of *pirāṇa-vāyu*, which exists in the body that was formed for [in accordance with] *kanmam*. *Manam* is that which is necessary, whenever [the soul] tastes the objects of sense by means of the Perceptive Organs, to complete the effect [of such objects], which they themselves could not do. This it accomplishes by assuming the form of desire, which goes before and unites with those objects [secures attention to them]; and thus it always gives a clear, distinct impression. *Sittam* is only thought. It is not correct to distinguish this *sittam* as different from *manam* which comes and causes doubt [i. e. gives sensation complete, but does not give full perception of an object].

Further explanation of *akangkāram* and *manam*.

The function of *akangkāram* is three-fold, viz: *sīvanam* (சீவனம்), that which receives [gives appetite for] food, drink, etc.; *sangkirapam* (சங்கிரபம்), that which decides in every thing [choice, volition]; *keruvam* (கெறுவம்), that which says:

Nobody like me. It is the business of both *putti* and *akangkâram* to make sure [to determine]. Is *akangkâram*, then, necessary?—does not *putti* embrace it? They are distinct. *Putti* is that which discriminates [gives distinct ideas of] objects presented in sensations. *Akangkâram*, by means of *putti*, certifies [the soul] respecting things without; and the objects perceived within [or ideas obtained], it unites with the soul [appropriates to the soul], and makes one feel sure that he ate, that he did, etc.

Manam has two functions. One is, to stand within and produce *sangkatpam* (சங்கற்பம்), attention, and *vikatpam* (விகற்பம்), discrimination; the other is, to stand without, and give the power of sensation to the Perceptive Organs. The operation of *sangkatpam* is as follows. Though one of the Perceptive Organs, an object of sense, and the soul, be united on one point, yet, if *manam* inclines to another object, the Perceptive Organ will have no action [receive no impression]. *Manam* secures functional power [or action] to these Organs.

In some of the *Âkamam*, four *Antakaranam* are mentioned. In some of the *Âkamam*, *manam* and *sittam* are declared not to be distinct.

Herein, *akangkâram*, *manam* and *sittam*, are explained.

XLV.

Respecting the Perceptive Organs, and the Organs of Action.

The Rudimental Elements, *sattam*, *parisam*, *rûpam*, *rasam* and *kantam*, come to the five Perceptive Organs [in sensations], as objects fitted to be joined with them [archetypal forms of external objects, necessary to sensation]. The Five Vital Airts, *vasanam*, *kemanam*, *tânam*, *vikatpam* and *ânan-tam*, are the means by which, respectively, the Organs of Action perform their functions.

Further explanation of the Perceptive Organs.

Are these Perceptive Organs necessary? Since the five [Organs], as the ear, etc., receive their appropriate objects, and since these objects [in the sense in which they are apprehended—as Rudimental Elements] are the *Kuṇam*, essential properties, of the five gross Elements; therefore, the Elements themselves constitute the eye and other Organs, and apprehend the objects of sense which are their essential

properties. There is, therefore, no necessity for the Perceptive Organs. So say the *Sārvākan* and *Niyāya-Veīśeṣhikan*. Now, if the Elements are the Perceptive Organs, they [the Organs] should perceive only their own respective *Kuṇam*. But it is not so. These Organs discriminate [perceive] other Elements than their own, and their *Kuṇam*, and the *kanmam* which are going and coming, and the various kinds of good, and the essential and eternal relation of the *Kuṇam*, attribute [or essential property], and *Kuṇi* (குணி), subject. Therefore, the Perceptive Organs are not effects of the Elements [elemental phenomena].

Further explanation of the Organs of Action.

Because there is the performance of actions, such as speaking, etc., there must be Organs of Action. Where there is no Organ of Action, there is no operation. But, if action is the *ēthu*, reason [proof] of the existence of Organs of Action, then, the twitching of the eye-brow, etc., as it is an action, must have for itself an Organ of Action. Thus, thou must admit many Organs of Action. So says the *Sārvākan*. As the sense of touch pervades the whole body, so all these Organs pervade the whole body. Hence, the twitching of the eye-brows, and all such actions, thou mayest know, are the effects [or proper work] of the *pāṇi*, or other Organs. Since these [Organs] are conjoined with action, they are called [Organs of] *kanmam*, action [*Kanmēntiriyam*].

XLVI.

Respecting the five Elements.

The before-mentioned five Elements, as *ākāsam*, etc., constitute the bases of the five Perceptive Organs, as *sōttiram*, etc., and shine in bodies with which souls have been united according to their respective *kanmam*, as the way [or means] by which souls apprehend the five *vishayam* (விஷயம்), sensible images [the Rudimental Elements] which are essentially united in these bases [the Elements]. In reference to the way in which these Elements live and operate, in external things: *ākāsam* furnishes the basis [or locality] in which all the Elements unite, and is continuous, without interstices; *vāyu* possesses great mobility, and unites the whole; *tēyu* possesses heat, and burns and brings all things into the same form; *appu* is cool, and softens; *piruthuvi* is hard, and supports every thing.

Further explanation of the Elements.

The *Veisēshikan* and others say that sound is the property of *ākāsam* only; that it does not belong to the other four Elements; and that there is no sound, except that which exists by the proper action of *ākāsam*. Now, since a diversity of sound is distinctly heard; as, the echo in *ākāsam*, ether; rustling, etc., in *vāyu*, air; crackling, etc., in *tēyu*, fire; dashing, etc., in *appu*, water; rattling, etc., in *piruthuvi*, earth; and since, in the *Ākamam*, sound is ascribed to the five Elements, therefore, his [the *Veisēshikan*'s] statement is not true.

Touch is the property of four Elements [*ākāsam* being excepted]. To *piruthuvi* and *vāyu* belong touch, heat and cold; to *tēyu*, touch and heat; to *appu*, touch and cold. Form [visibility] is the property of *tēyu*, *appu* and *piruthuvi*. The form of *tēyu* is red and shining; the form of *appu* is whiteness; and the form of *piruthuvi* is that of whiteness, and many other forms, the most important of which is that of gold. *Appu* and *piruthuvi* possess the property of taste. *Appu* has one taste, sweetness; and *piruthuvi* has six [viz: bitterness, sweetness, sourness, saltiness, harshness or ascerbity, and pungency]. *Piruthuvi* also possesses good and bad smell. These things may be found in many of the *Ākamam*.

In the last two stanzas, twenty-five of the Tattuvam are explained, viz: the Elements, the Perceptive Organs, the Five Vital Airs, the Organs of Action, and the Rudimental Elements.

XLVII.

Condition of the Soul in its Organism.

This organism [of the soul] may be considered as composed of thirty-six Tattuvam. Of these, the five *Siva-Tattuvam* are called *Sutta-Tattuvam*, Pure Tattuvam; the seven *Vittiṃyā-Tattuvam* are called *Suttāsutta-Tattuvam*, both Pure and Impure Tattuvam; and the twenty-four *Āttuma-Tattuvam* are called *Asutta-Tattuvam*, Impure Tattuvam. The soul stands in the midst of these Tattuvam, which hold it firmly, fascinate and bewilder it. When this entanglement of the body, with which the soul is united in great sorrow, comes to be dissolved, then, the soul will leave its *stūla-tēkam*, and

pass away with its *sūkkuma-tēkam*, just as the snake leaves its entire skin with which it has been clothed. An analogical proof that the soul leaves and disregards the body with which it has been familiar, is had in the manner in which oviparous animals leave their eggs [egg-shells]. An illustrative proof that the soul has no knowledge, in its *sūkkuma-tēkam*, of what it has done in its *stūla-tēkam*, is had in the fact that one forgets, in sleep, what he has done when awake.

The intrinsic qualities of the *Vittiyā-Tattuvam*, which have been mentioned in connection with the *stūla-tēkam*, will be united also with the *sūkkuma-tēkam*. The divine *Ākamam* teach that souls, having been united with bodies which are formed in accordance with their *kanmam*, and having gone through their required experience [in heaven, hell, or elsewhere, according to their *kanmam*], will, by the grace of God, return again to the earth.

Here we have a summary account of the *Tattuvam*, of the soul's connection with them, and of its leaving and taking bodies.

XLVIII.

Of the Four Orders of Beings, and the Number of their Matrices.

There are four orders of developed beings, viz: the egg-born; the sweat-born; the seed-born; the womb-born. Of these, there are, of immovable things, one million; nine hundred thousand varieties; of creeping things, one million five hundred thousand; of gods, one million one hundred thousand; of things from water, one million; of flying things, one million; of four-footed things, one million; of human beings, nine hundred thousand. These are the several classes usually mentioned. These require, all together, eight million four hundred thousand matrices. These are all the matrices.

The last ten stanzas treat of matters belonging to the *Sakala-Avattei*.

XLIX.

Of the Soul in the Sakala-Avattei.

That state of the soul in which it passes through the above mentioned matrices, by deaths and births, and in which, by God's direction, it receives and experiences its *punnīyam*

and *pāvam*, merit and demerit, is *Sakala-Avattei*. The soul must eat, at one time, the two results [of its *kanmam*], *pun-
niyam* and *pāvam*, which connect with former births that never let go this *Sakala-Avattei*. The fruit resulting from eating [experience of good and evil] in former births, is called *sagnchitham*; *pirārattam* is that fruit [of *kanmam*] which is now ready to be eaten and ended; *ākāmiyam* is that fruit which arises while one is eating [while he is passing through the experience of *pirārattam*]. These three *kanmam* will leave one, by the aid of Sivan who makes them to cease. Accordingly, when they [these three] are equally balanced, then, *Arul* herself, who is called *Tirōtha-Satti*, a name distinctive of her character in which she possesses anger that she had not from eternity, and, as long as there exists *kanmam* to be cancelled, obscures souls so that they cannot see Sivan, and leaves them in *narakam* (நரகம்), hell, or *suvatkam* (சுவற்கம்), the paradise of Indra—[then *Arul*] will graciously unite herself with souls, in order to give them salvation [final deliverance from *kanmam*]. The good *Satti-nipātham* (சத்திநிபாதம்) will then shine.

This stanza explains the operation of *Sakala-Avattei*, the three kinds of *kanmam*, the balancing of the *kanmam* for their removal, and the great grace of *Arul*.

L.

Deliverance of the Soul from the Bondage of its Organism, including a View of the Satti-nipātham and Sutta-Avattei.

The *Satti-nipātham*, which is worthy to be sought, is of four kinds [or degrees, according to the stage which the disciple has attained to]. The way in which it possesses these [different characters] is by the *Sutta-Avattei*, which is that [condition of the human organism] in which God, the possessor of *gnāna-naḍam* (ஞானநடம்), the wisdom-dance, who stands as the *arivu*, understanding, of those who are fitted to enter the unspeakable *gnāna-pātham*, stage of *gnānam*, will appear in a divine form, and establish the soul in *Arul*, so that the *Kēvala-Avattei*, in which is great delusion, and the *Sakala-Avattei*, in which there is great uncertainty and error, may not adhere to it—the state in which He will remove the *malam*. The *Sāstiram* require that these things

be made known to those who have passed through the three stages, *saritheī*, *kirikeī* and *yōkam*, which give spotless fame.

The four *Satti-nipātham* are as follows.

When souls secure, by means of the charity, and other good deeds, performed through a succession of births, an adjustment of their *kanmam*, and, by the removal of *malam*, are prepared for deliverance, then, the *Satti-nipātham* of Sivan exists [i. e. Sivan's *Satti* will change her form, and reveal herself, in accordance with the state and wants of the soul as it advances in the divine life]. This [*Satti-nipātham*] is four-fold. These distinctions, which depend on the regular and successive stages of preparation by the removal of the *malam*, are marked by the following terms, viz: *mantam* (மந்தம்), slow; *mantataram* (மந்ததரம்), more slow; *tiviram* (திவிரம்), rapid; *tivirataram* (திவிரதரம்), more rapid.

NOTE.—*Taram*, as here used, is a termination borrowed from the Sanskrit, making the comparative degree. It is by the aid of *Satti* in her varied forms, called *Satti-nipātham*, that the soul makes this advancement in preparation for final deliverance, complete redemption.

The fruit of this *Satti-nipātham*, is as follows. In the three stages, *saritheī*, *kirikeī* and *yōkam*, it gradually purifies the words, thoughts and conduct, and fits the soul for [the course in] *gnānam*. He who possesses *mantā-Satti-nipātham* is distinguished for his piety and devotion in the sacred temples, and with his priest. Then Sivan, abiding in the skillful priest, will administer to him *samaya-tīdcheī*, the initiatory sacrament, and conform his words, mind and conduct to the appropriate work of *saritheī*.

At the completion of this stage of *saritheī*, *mantatara-Satti-nipātham* arises. This is as follows. Here comes up, in connection with *saritheī*, which possesses the piety above mentioned, a *gnānam* which says that *Siva-pūsei* (சிவபூசை), worship of Sivan, must be performed [prompts the disciple to the performance of *Siva-pūsei*]. Then Sivan, abiding in the teaching priest, will administer *visēsha-tīdcheī*, the confirmatory sacrament, and will make known to the disciple that method of worshipping Sivan [= *Siva-pūsei*] which involves *pagncha-sutti* (பஞ்சசுத்தி), the five purifications, and thus shape his words, mind and acts to the spiritual and external performance of *pūsei*. This is *mantataram* [*mantatara-Satti-nipātham*].

NOTE.—The *pagncha-sutti* are five purifying ceremonies which form a part of every *pūsei*. These are: 1. *Tēka-sutti* (தேகசுத்தி), purification of the body. This is effected by bathing, and the use of certain *mantiram*. 2. *Ātuma-sutti* (ஆத்துமசுத்தி), purification of the soul, or mind, preparatory to other service. This ceremony consists, chiefly, in the suppression of the breath, and in the mental repetition of *mantiram*. 3. *Tiraviya-sutti* (திரவியசுத்தி), the cleansing of utensils, and of flowers and other offerings. This is done by sprinkling water, by repeating *mantiram*, etc. 4. *Lingka-sutti* (இலிங்கசுத்தி), the purifying ceremony to *Siva-lingam*, in the temple. This consists in removing the old flowers, etc., with which the sacred emblem has been adorned, bathing and anointing it, and in applying fresh flowers and other offerings, with the appropriate *mantiram*. 5. *Mantira-sutti* (மந்திரசுத்தி), purifying by the use of the *pagnchākkaram*, in certain forms. In this case, the first three letters, *a*, *u*, *m*, in the form of *Ōm*, are prefixed to all the several formulas used; and all the letters, *na*, *ma*, *si*, *vā*, *ya*, the last developed form of these mysterious symbols, are changed in their relative positions, and affixed to the formulas: thus, *Sivāya nama*, meaning, I worship Sivan.

This *kirikei*-course being completed, *tivira-Satti-nipātham* arises. This is as follows. He [Sivan in the Guru] will make known [to the disciple] the real meaning of the *ashḍāṅka-yōkam* (அஷ்டாங்கயோகம்), the eight observances of the *Yōki*, will make him renounce, as very bad, the six sensual passions, namely, *kanmam*, lust [hatred, avarice, sensuality, madness or anger, and envy], will fix his attention in meditation, and will cause him to be absorbed in *samāthi*, abstract meditation. This is *tiviram* [*tivira-Satti-nipātham*].

NOTE.—The *ashḍāṅka-yōkam* are eight essential parts of the form of worship which the regular *Yōki* must practice. These eight parts are as follows.

1. *Yamam* (இயமம்), refraining from all carnal appetites, from lust, covetousness, theft, murder, and lying; and subduing the senses.

2. *Niyamam* (நியமம்), voluntary observances, as those of penance, purity, and study and meditation on the Tattuvam; the worship of the gods; and the cultivation of a cheerful mind.

3. *Āthanam* (ஆதனம்), position in meditation. This involves various uses of the hands and feet, for closing the orifices of the body, and for other purposes which are indicated by the esoteric doctrines of Hindū anthropology.

4. *Pirāṇāyāmam* (பிராணாயாமம்), ceremonial breathing. In this, three particulars are regarded, viz: *rēsakam* (இரேசகம்), the act of exhaling breath by one nostril; *pūrakam* (பூரகம்), the act of inhaling by the other nostril; *kumpakam* (கும்பகம்), the act of suppressing the breath, either when exhaled or inhaled.

5. *Pirattiyākāram* (பிரத்தியாகாரம்), becoming insensible to pain, and being absorbed in meditation.

6. *Tāraneī* (தாரணை), the act of fixing the mind on one of the five divine seats in the human body, looking for a vision of God.

7. *Tiyānam* (தியானம்), meditation. This consists in abstracting the mind from all sensible objects, and fixing it on Sivan, as in one of the five positions in the body.

8. *Samāthi* (சமாதி), the vision of one's self. In this state, the soul is free from the influence of the senses, from all bodily appetites and passions, though it still exists in the body, and is the life of the Perceptive Organs. This vision of one's self is obtained by divine illumination, secured by means of the *ashḍāṅka-yōkam*, and the illumination of *tivira-Satti-nipātham*.

On the completion of *saritheī*, *kirīkeī* and *yōkam*, the rites of which have been thus performed in successive births, *tiviratarā-Satti-nipātham*, which is adapted to the superior stage of *gnānam*, arises. The influence of this form of *Satti*, will be as follows. Now, the disciple will be pious towards the *Siva-Gnānis*; will possess a *gnānam* which will make him feel that he must know the three eternal entities [*Pathi*, *Pasu*, *Pāsam*] which are revealed in the divine *Ākamam*; will have *veirākkīyam*, a religious zeal, which will lead him to say that the world, as the body, etc., formed from *Māyei*, must be thrown off; will have a desire for *mutti*, liberation; will have no fear of births; will have a contempt for this world, and that of the gods, Indra's realm; will have great [spiritual] thirst, which will prompt him to say: When shall I obtain *Siva-gnānam*? when shall I escape from this thralldom [of the *Tattuvam*]? who will reveal to me *Siva-Rūpam*? In seeking the things of the Giver of *gnānam*, he will be distressed, like the hungry man who seeks the dispenser of food, and like the blind man who wanders at mid-day in the hot season, seeking for water.

This *tiviratarā-Satti-nipātham* has also a four-fold development, according to the degree in which the soul is prepared for it, by the removal of its *malam*. This four-fold distinction depends on four particulars in the progress of

souls, in this stage, which have come into the possession of a Guru who can give them *mōdcham* (மோட்சம்), liberation, by the administration of the *gnāna-tīdchei*, final, spiritual sacrament [that in which the Guru gives instruction on the six *Attuvā*, removes the soul from under their influence, and brings it into union with the divine feet]. The four degrees of progress are in the following particulars, viz: in the Guru's removal of the disciple's vexation [the bondage of his organism]; in the character of the disciple's piety towards his Guru; in the manner in which he receives *gnānam*, when imparted by his Guru; and in the nature of the *veirākkiyam*, zealous hostility to his body, and all things else in the world, which he acquires while the Guru instructs him in *gnānam*. These will be specifically presented, in order.

NOTE.—The author now uses the four appellative terms before employed, to designate these subordinate divisions of this highest form of *Satti-nipātham*, viz: *mantam*, *mantataram*, *tiviram* and *tiviratarām*.

Mantam is as follows. The difficulty with which the Guru removes the disciple's vexation, arising from the body, etc., is like that of moulding a stone. The way in which piety towards the Guru, arises in the disciple, is like the gradual softening of a figure made of sealing-wax, exposed to the heat of the sun. The process by which the *gnānam* that is graciously given, is made to shine upon him, is like that of kindling fire in a plantain-stalk [which is exceedingly difficult, as the plantain-tree holds a very great quantity of water, or sap]. When the disciple has acquired, by means of this *gnānam*, *veirākkiyam*, contempt for the world, though he lives with his family, in the state of wedlock, the way in which he will become detached from family and friends, will be like the process by which muddy water is cleared from the filth with which it is mingled, when the clearing-nut is rubbed upon the vessel which contains it. His dislike to the world, will be like the aversion which one feels towards rice which has been vomited. This is *mantam*.

NOTE.—The clearing-nut *tēttāngkoṭṭei* (தேற்றஞ்சொட்டை) is the seed of the *Strychnus potatorum*, according to the Linnæan arrangement. It is extensively used, in Southern India, for clearing the turbid water taken from the common tanks. A small part of a seed, grated off upon the inside of a brown earthen pot filled with such

water, will gradually deposit at the bottom of the pot the foreign matter, and leave the water clear.

To him who possesses this state of mind, *mantataram* will arise by connection with his Guru. The difficulty with which the Guru removes the pride and selfishness of the disciple's organism, is like that of moulding a pillar of iron. His piety towards his Guru will now be like the melting of bees-wax in the heat of the sun. The shining of the *gnānam* which is here graciously given, will be like the kindling of fire in common green wood. When *veirākkiyam* is acquired, by means of this *gnānam*, though the disciple be in the married state, his living without attachment to his children and friends, is like the lotus which, though it rest on the water, is never in the water. The manner in which the world appears to him, is like the traveller's learning that the mirage is a mere delusion, who, on coming up to what he thought to be water, perceives that it is not water, and, further, that the place, also, where he before stood, now presents the same delusive appearance of water. As what the disciple had before experienced becomes only as an imaginary thing and a lie [vain and unsatisfactory], so, now, even present things of the world appear as a lie. This is *mantataram*.

Again, *tīviram* is as follows. This *tīvira-Satti-nipātham* arises to him who has reached this stage, through his unbroken connection with his Guru. Here, the facility with which the Guru removes the pride and selfishness of his organism [raises him above the world], is like that of moulding wax. Now, the piety of the disciple towards his Guru, flows readily, like the melting of ghee before the fire. The way in which the *gnānam*, which the Guru graciously gives him here, shines forth, is like the kindling of fire with charcoal. When he has acquired, through this *gnānam*, *veirākkiyam*, then, the way in which he will leave his family and friends, will be like that of one of a large company of travellers who have halted on a public road, who, being absorbed in his own business, leaves them without saying any thing to them. The way in which the world now appears to him as a lie, is like that in which the enjoyment of the world had in a dream, becomes false, when one awakes. The way in which he [the soul] now exists in the body, distinct from it, is like that of the ripe tamarind in its capsule [detached and loose]. This is *tīviram*.

Again, by those who have attained to this last stage, *tiviratarā-Satti-nipātham* will be had, through the disciple's continued connection with his Guru. Now, the ease with which the Guru removes the pride and selfishness of his organism, is like that of moulding butter. By means of the piety towards the Guru which the disciple now feels, whenever he thinks of him, or sees him, and at all times, the natural operation of three classes of Tattuvam [viz: the Perceptive Organs, the Organs of Action, and the *Antakaraṇam*], will die away, just as rain on the mountain instantly and uniformly runs down. The way in which the *gnānam* graciously given by the Guru, kindles in him, is like that in which the fine cotton of the lamp-wick takes fire and blazes. The way in which this *gnānam* removes the disciple's *pasu-pāsam* (பசு-பாசம்), bondage of the soul, is like that of the flame of burning camphor, which consumes the whole, without leaving even ashes. When he has acquired *veirākkiyam*, by means of this *gnānam*, then, the way in which he fears [the influence of] his family and friends, and leaves them, is like that in which one, who has lain down to rest without knowing that there was a snake in his bed, will, on awaking, and seeing the snake, hasten away with consternation; and, also, like that in which a person whose house is all on fire, leaves his goods, and hastens to escape by some way which he sees. The way in which he now sees Śivan, within and without him, without perceiving the nature of the world at all, is like that in which one, wholly entangled in his organism, does not see any thing of Śivan, though he fills every place, but looks upon the unreal world as a substantial reality; and like that in which the light of the sun appears not to one born blind, but is as thick darkness to him [i. e. the world is to the disciple, in this stage, as a non-entity—he has no regard for it].

The way in which such persons renounce the trials [control] of their gross bodies, formed from the Elements, and become embodied in *Arul* [= *gnānam*], is like that in which they called the *stūla-tēkam*, in which they were born, and which were formed from the Elements, themselves. The way in which they come into union with *Arul*, and exist without any action of their own, but act as they are actuated by *Arul*, is like that of one possessed with the devil, exhibiting only the acts of the devil.

The state of mind with which such persons bear the trials of the flesh, as they press upon them [the pressure of their organism], in their *pirādratta-kanmam*, is like that of those who carry out the dead for pay. They tie up the worm-eaten corpse, and, while they are carrying it, with the worms falling upon them, they loathe it all the way to the place of deposit. Just so, these disciples loathe their bodies, and long for the time when they will fall from them.

NOTE.—I have heard this sentiment uttered in language very much like that of Paul, Rom. 7 : 24, "Alas, alas ! how shall I escape this body of death."

When united with the *Antakaraṇam* in their operations, they feel like an elephant in the paw of a lion ; when in coöperation with the Perceptive Organs and the Organs of Action, they cry out like a frog in a snake's mouth ; when they feel the influence of the Rudimental Elements, the media of sensation, it is like the eye when touched with lunar caustic ; and like the boil probed with a sharp, heated instrument. They, having been thus greatly distressed, now recover their minds, and think of the grace of their heavenly Guru ; their whole bony skeleton is dissolved [its fluids are all dried up], and becomes as the fabric [cloth which has been covered with wax, so that it might be painted] from which the wax has been removed, and as the wood-apple which the elephant has sucked [a mere dry shell]. All their members are gradually dried up by the fire of *gnānam* ; and then, when the powers of the Tattuvam are annihilated, a flood of heavenly joy, as if the flood of Brahmā had sprung from a small fountain, will burst forth beyond their power to retain it, like a river overflowing its banks, and will drip from the hairs [pores] of the body, as water from the wet, fresh *kusei*- (கூசை) grass,* and their whole body will be like the hedge-hog, their hair standing out continually with holy joy ; and while tears of joy gush from their eyes, like floods from the water courses, they can only stammer. Thus, while all their members stand in the form of love, they bathe in the floods of heavenly joy. As a swing without a rope [by which it is moved] ; as the top that has ceased to whirl ; as the tongue of a bell that has fallen to the ground ;

* *Poa cynosuroides*.

as Brahmâ's flood, when all [the agitations of] its waves have ceased; and as the atmosphere, when every breath of wind is stayed—so, do Sivan and the soul exist together, in perfect union, no longer as two.

LI.

The true idea of Mutti, Liberation, as distinguished from that entertained by several Schools.

The *Lôkâythan*, Epicurean philosopher, maintains that the enjoyment of women is *mutti*. The *Puttar*, Buddhists, say that *mutti* consists in the destruction of the five *kanam* (கந்தம்), viz: *uruvam* (உருவம்), form [body]; *vêthanei* (வேதனை), sensibility; *kurippu* (குறிப்பு), discriminative quality; *pâvaneî* (பாவனை), experience; *vigngnânam* (விஞ்ஞானம்), understanding. The *Sângkiyar* say that the destruction of the Three *Kuṇam* is *mutti*. The *Samaṇan* (சமணன்), Jain, asserts that the destruction of the wide-spread *kanmam* is *mutti*. The *Pettavâthi* (பெத்தவாதி) maintain that *mutti* consists in the removal of the *malam*. The *Kanma-Yôkis* (கன்ம-யோகிகள்) teach that the continuance [indestructibility] of the body, is *mutti*. The *Mâyâvâthi* and others maintain that *mutti* consists in the intellectual apprehension of all things. The *Pât kariyan* (பாற்கரியன்) holds that *mutti* consists in the annihilation of the soul. The *Sittar* (சித்தர்) say that *mutti* consists in the attainment of the eight *sitti*.* The *Niyâyavâthi* and *Veisēshikar* maintain that *mutti* consists in lying as a stone. These ten [ideas of] *mutti* all involve error. The true and glorious *mutti* is that *mutti* in which the soul obtains *Aruḷ*, so as to escape from all the three *malam*. This is the proper idea of *mutti*.

A further view of the above-mentioned *mutti* [the distinctive doctrines of those Schools].

The *Lôkâythan*, who lives upon the world, teaches as follows, according to the *Sâstirâṃ* given by the lord *Virukatkpathi* (விருகத்பதி) [Sans. *Vrihaspati*]. There is but one logical principle, viz: Perception. There are only four *Tatuvam*, viz: *piruthuvi*, *appu*, *tēyu* and *vāyu*, the four Elements [*âkâsam* being omitted]. When one dies, he is not

* See note on page 37, of this volume.

born again. The things most desirable for a man, are wealth and sexual pleasure. The notions of God, of merit and demerit, of heaven and hell, are all false. The body which is composed of the four Elements, is the soul; for, it is only the body that passes through the six stages, viz: conception, birth, growth, maturity, decay and death; it is the body which exists in possession of the four castes, as that of Brāhmins, etc., and, also, passes through the four stages of Brāhmanical life, as that of the *piramusāri* (பிரமசாரி), bachelor-student, etc. Therefore, the body is the soul. If any soul, other than the body, existed, we ought to see it, as we do earthen pots, cloth, etc. The experience of pleasure and pain in this world, constitutes heaven and hell. There is no other birth. The enjoyment of women is heaven (*mōd-cham*) [here = *mutti*].

The *Puttar*, Buddhists, teach as follows, according to the *Sittāntam* (சித்தாந்தம்), the *Sāstiram* of the *Puttar*. There are two logical principles, viz: Perception and Inference. There are twenty-three Tattuvam, viz: four Elements, *ākāsam* being rejected; five Perceptive Organs; five Rudimental Elements; five Organs of Action; and four Intellectual Organic Faculties. Of all these, *putti* is the chief. The five *kantam* are as follows. *Rūpa-kantam* [= *uruvam*] is the collection [combination] of eight particulars, viz: the four Elements and four Rudimental Elements, *sattam* being excepted. This is the body of the soul. *Vigngnāna-kantam* is the *gnānam*, understanding, which results from the union of the Perceptive Organs and the Rudimental Elements. *Vēthanā-kantam* is the knowing [the consciousness] of pleasure and pain. *Kurippu-kantam* is that *Kuṇam*, distinctive quality, which is included in the five categories,* all of which are involved in every operation of *vigngnāna-kantam*. The five categories are: *pēr* (பேர்), name; *kuṇam* (குணம்), distinctive quality; *tōlil* (தொழில்), function; *sāthi* (சாதி), class; *poruḷ* (பொருள்), substance. Take a cow for an example. Here, *kō* is the name; *kō* also marks the class; the color, etc., are distinctive qualities; walking, etc., are the functions; the horns, neck, etc., constitute the substance. *Sankāra-kantam* (சங்காரகந்தம்) [= *pāvanai*], is the pain [what

* See page 36, § (3), above.

one must do, enjoy, suffer, etc.] of love and hatred, of merit and demerit. There is no soul other than these five *kantam*. There is no God. The particulars of these classes of *kantam* are given in the pure *Sāstiram*, as follows. *Rūpam* is eight-fold; *vēthanei* is three-fold; *vigngnānam* is six-fold; *kurippu* is six-fold; *pāvaneī* [here called *seykei*, action] is twenty-fold. Thus, the five *kantam* embrace forty-three particulars. A full explanation of these things may be found in the *Parapaksham* (பரபக்ஷம்) [a treatise about as long as the *Siva-Pirakāsam*, devoted to the statement and refutation of the doctrines of the several heterodox Schools]. When these things all coöperate, and succeed each other in regular order, they cause *pentam*, the entanglements of birth, etc. When the five *kantam* are destroyed, that is *mutti*, liberation [annihilation].

NOTE.—The eight particulars in *rūpa-kantam* are the four Elements and the four Rudimental Elements, as indicated in the statement. The three in *vēthanei* are: *kusala-vēthanei* (குசலவேதனை), pleasurable sensation; *akusala-vēthanei* (அகுசலவேதனை), disagreeable sensation; *kusalākusala-vēthanei* (குசலாகுசலவேதனை), mixed, pleasurable and painful, sensation. The six *vigngnāna-kantam* are the *arivu*, understandings, which result from the five Perceptive Organs and *manam*. The six *kurippu-kantam* consist of the *kuṇam*, distinctive quality, in each category involved in the several *vigngnāna-kantam*. The twenty particulars included in *pāvaneī*, are “the ten good actions and the ten evil actions which come from thought, word and deed;” that is, such as one is led to put forth in these respects, in accordance with his *kanmam*, which binds as the law of fate. The good acts are: repeating *mantiram*; praising, adoring; worshipping by making various offerings; being considerate; speaking the truth; being respectful, etc. The evil acts are: reviling; reproaching with bitter and low words; lying; speaking harshly; being angry; killing; stealing; plundering, etc.

The Tamil writers speak of four classes of Buddhists. The view above given embraces the peculiarities of one class, which is usually distinguished by the name of its founder, *Savuttirāntikan* (சுவத்திராந்திகன்). Our author subjoins the distinctive peculiarities of the other three classes—giving the particulars in which they differ from the *Savuttirāntikar*, or the views which they respectively hold, in addition to what are specified above.

Another class of *Puttar* [the followers of *Pōkāsāraṇan* (போகாசாரணன்)] hold that *mōḍcham* is the dripping of *gnā-*

nam, understanding, which one perpetually experiences, like a continual stream of water.

NOTE.—These are idealists. They hold that there are no real existences excepting ideas. In sensation, or perception, there is nothing present but an idea ; this idea becomes remembrance. What seems to exist, therefore, is nothing but a series of ideas and remembrances. Hence, their *mōḍcham*, chief good, is that which flows from ideas—“the dripping of *gnānam*.”

Another class of *Puttar* [the School of *Āttumikan* (ஆத்துமிகன்)] hold that *mōḍcham* consists in a regular course of pure *gnānam*, intellectual exercise [which is the result of an organism made up of parts], with which neither pleasure nor pain has any connexion.

Another class of *Puttar* [the School of *Veipāḍikan* (வைப்பாடிசன்)] hold that *mōḍcham* is the annihilation of the *gnānam*, understanding, which is a mere result of the five *kan-tam*, [which takes place when the *kantam* are dissolved,] just as the light of the lamp ceases when the wick and the ghee are consumed.

NOTE.—It seems to be held by each School, as *Veipāḍikan* teaches, that, “whenever any Buddhist attains to the peculiar, distinctive doctrines of his School, he will secure *mōḍcham*.”

These classes all hold to the general doctrines ascribed to the *Savuttirāntikar* ; and therefore they are to be considered as constituting four classes of Buddhists.

The *Sāṅkhiyar* hold that *mutti* consists in the subjection [or destruction] of the Three *Kuṇam*. The author of their *Sāstiram* was *Kapilan* (கபிலன்). According to the teachings of this *Sāstiram*, *pirakiruthi* is eternal ; is unproduced ; is material ; is the [material] cause of all visible existences ; is the *vaḍivu* (வடிவு), form—state [of primeval matter] in which the *Mukkuṇam* do not exist developed alike ; and is without form. The developments from this are the twenty-three *Tattuvam* from *putti* to *piruthuvi*. [*Putti* is here considered as the last of the *Antakaraṇam* ; and *sittam* is omitted, being included in *manam*.] There are twenty-four [*Tattuvam*] in all [the twenty-three, and *pirakiruthi*]. The soul is different from these, is eternal, unproduced, formless, manifold ; is not a being which understands any thing, but mere

arivu, knowledge. Such is the soul. Including the soul, there are twenty-five Tattuvam. There are three logical principles, viz: Perception, Inference and Revelation. There is no impurity in the natural state of *kanmam*. The knowledge [experience] of pleasure and pain, which belongs to a succession of births, etc., is the property of [depends upon] the *Avattei*, condition, which exists from eternity, and into which *putti* enters. This is *pettam*, entanglement of organism [source of pleasure and pain]. The pleasure and pain, which arise from that developed organism that is free from ignorance, possesses *putti*, and understands the nature of *pirakiruthi* and of *purushan*, the soul, belong to *pirakiruthi*, and not to the soul. *Mōdcham* is the resolution of the Three *Kuṇam*. So teaches the *Sāṅgkiyan*.

The sentiment of the *Samaṇar*, Jāinas, is that *mutti* is the destruction of the spreading *vinei* (வினை) [= *kanmam*]. They have four logical rules, viz: Perception, Inference, Revelation and Similitude. *Arukan* (அருகன்), the author of the *Aruka*- [*Samaṇa*-] *Sāstiram*, has existed from eternity. The soul is entangled and clogged with impurities which have existed from eternity, such as lust, etc.; is of the size of the body; grows as the body grows; wastes away as it wastes; and possesses the following six attributes, viz: to exist either without, or with, a body; either in eternity or in time; either as *kuṇam*, property, or the *kūni*, subject; to be, or not to be; to exist as one, or as many; to be embodied either in *stūlum* or in *sūkkumam*. *Pettam* (பெத்தம்) is that in which souls, as atoms [minute beings] pass into eight million four hundred thousand *yōni*, matrices, are born, perform the six occupations [viz: husbandry, mechanic arts, writing, trade and commerce, the arts and sciences, and architecture], and in which they experience pleasure and pain. There are twenty-four Tattuvam, viz: the twenty-three *Ātuma-Tattuvam* [*sittam* not being included], and *kuṇam*. *Mōdcham* consists in destroying the entangling and clogging impurities, leading to action, suffering, etc. [which adhere to the soul from eternity], by practicing the *Sāstiram* given by *Arukan*, by means of the difficult penances prescribed in that *Sāstiram*, such as lying on hot stones, etc., and by observing the rules not to kill, etc., and thus becoming *niruttōshan* (நிருத்தோஷன்), one freed from organic im-

purity, like *Arukan* himself. *Atanmātti-kāyam* (அதன்மாத்திகாயம்), the gross body, is temporary, and subject to *pettam*. *Tunmātti-kāyam* (தன்மாத்திகாயம்), subtile body, is eternal, and involves *mōdcham* [i. e. is fitted for *mōdcham*]. Further particulars may be had in *Parapaksham*.*

One distinctive doctrine of several Schools is, that the removal of the *malam* constitutes *mōdcham* [= *mutti*]. Those who hold this doctrine are polemical [or heterodox] *Seivar*.

NOTE.—These polemical sects are all included in the term *Petta-vāthi*, occurring at the commencement of this stanza. The *Petta-vāthi*, as their name implies, hold that all souls are entangled in *pāsam*, or *malam*. The most prominent of these polemics are the *Isura-samyavāthi*, who are first named. They claim an equality with Sivan in their final state, *mutti*. Hence their name.

The *Isura-samyavāthi* (ஈசுரசம்யவாதி) [a sect of *Seivar*] hold the following notions. *Mutti* consists in the destruction of *malam*. There are three eternal entities, *Pathi*, *Pasu* and *Pāsam*. Souls are manifold, eternal, unproduced, and from eternity entangled [enshrouded in *malam*]. There are five *malam*, thirty-six Tattuvam, and six logical rules. When *kanmam* is eaten [cancelled], and the *malam* are matured [ready for removal], then one will obtain the four kinds of *Satti-nipātham*,† will receive the initiatory and confirmatory sacraments, will worship Sivan in the prescribed way, will escape from the three *malam* by means of the *nirvāṇa-tīdchei*,‡ which purifies the *Attuvā*; and, at the dissolution of the body, will, like God, possess a form filling all space, will be endued with omniscience and omnipotence, will be able to perform the five divine operations, and will exist as a being distinct from Sivan. Such are the *mutti-āttumakkal* (முத்தாத்துமாக்கள்), liberated souls.

Other divisions of those who hold that *mutti* results from the destruction of the *malam*. They are the six following.

The School of *Eikkiyavāthi* (ஐக்கியவாதி) hold the doctrines above stated. The points on which they differ are the following. With souls which are pure from eternity, Sivan will [when they are brought forth] unite *māyei* and *kan-*

* See page 189.

† See stanza L.

‡ See stanza X.

mam; and, when their *kanmam* is balanced [its fruit all eaten], he will cause *Satti-nipātham* to arise, and, appearing in the person of a Guru, will graciously remove the two *malam*, *māyei* and *kanmam*. Then, as milk mingles with milk, and water with water, so the soul will mingle with Sivan. This is the *mōdham* of the *Eikkiyavāthi*.

Pāsupathi (பாசுபதி), the author of *Sangkirāntavātham* (சங்கிரந்தவாதம்), hold, in the main, to the doctrines mentioned above. There are two divisions of *Sankirāntavātham*. According to one, souls are not enshrouded in *malam* from eternity. They possess *gnānam*, understanding, by means of the combination of the *Tattuvam* [by means of their bodily organs], which are both causes and effects. They are entangled in *māyei* and *kanmam* by God, and made to eat [experience] the pains of [successive] births. If *veirākkiyam*, contempt of the world, be born in them, then, when the two *malam*, *māyei* and *kanmam*, have gone [been renounced] by means of the *tīdchei*, God [Sivan] will cause his *gnānam* to pass over to them, as the sun passes from one sign to another, and will himself cease to act [in them]. This is the *mōdham* [of this division] of the system. This [conduct of Sivan] is like that of a man who commits the care of his family to his son, and becomes a *Sanniyāsi*, Brāhman ascetic. He who holds these doctrines, is, also, called a *Piravākēsuvāthi* (பிரவாகேசுவாதி).

NOTE.—The term *Sangkirāntavātham* is composed of *sangkirāntam*, the passage of the sun from one sign of the zodiac to another, and *vātham*, disputation, discourse. The application of the term to this polemical sect of *Seivar*, is explained by the notion here advanced, that Sivan causes his *gnānam*, as the sun of wisdom, to pass over to his disciples. In the application of the term *Piravākēsuvāthi*, the same idea is involved, but the figure is changed. Here, the communication of *gnānam*, by *Īsuran*, Sivan, to liberated souls, is compared to the flowing of water. The word is compounded of *piravāka*, from *piravākam*, a stream, an overflowing, *Īsuran*, God, Sivan, and *vāthi*, a polemic. Sivan pours his *gnānam* upon the soul, as a flood of waters.

The other division of *Sangkirāntavātham*, is as follows. *Īsuran*, God, is subject to no change. Souls are, from eternity, pure; like an unlighted lamp, the soul shows nothing;

but, like a magnet which attracts iron, it causes the body, in its presence, to act. When the body is active, the Perceptive Organs grasp each its own Rudimental Element [the medium of sensation], just as the parts of a moving machine perform each its own office. The *Antakaraṇam* will apprehend each sensation [and thus complete the act of perception]. Were the *Antakaraṇam* removed, the Perceptive Organs would enjoy no fruit [would perceive nothing.] When *pirāṇa-vāyu* is resolved [destroyed], the body will cease to act. When the *malam* in which the soul has been previously enshrouded, are removed by *tīdchei*, then, as the face is transferred to the mirror, so the *gnānam* of Sivan will be transferred to the soul. Then the soul, as wood thrown into the fire becomes fire, and as a substance put into a salt-pit becomes salt, will become Sivan; *pasu-karaṇam*, the natural powers of the soul, will change [pass away] and *Siva-karaṇam* will operate in it; and, becoming possessed of universal understanding, it will lose all consciousness of 'I,' and 'mine.' This is the *mōḍcham* of [this division of] the *Saṅkīrāntavāthi*.

The *Makāvirāthi* (மகாவிரதி), Great Hermits, have the following creed. Souls are, from eternity, united with three *malam*. In their embodied state, even, they are destitute of *Kiriyā-Sutti*, and are united with *Gnāna-Satti* only. Sivan possesses both *Gnāna-Satti* and *Kiriyā-Satti*. By removing the three *malam*, at the proper time, by *tīdchei*, and by cherishing great desire, and acting according as the excellent *Sāstiram* requires, they will, at the dissolution of their bodies, remain in possession of only *Gnāna-Satti*. This is the *mōḍcham* of the *Makāvirāthi*.

The *Kāpālīkan* (காபாலிகன்) holds, like the *Makāvirāthi*, that *mōḍcham* and *pettam* are correlatives [balance each other]. It is asserted by the *Ruttīrar*, and others of this School, that the three *Sāstiram*, viz: *Pāsupatham* (பாசுபதம்), *Makāvīratam* (மகாவிரதம்), and *Kāpālīkum* (காபாலிகம்) [the works, or doctrines, of the last three sects of *Seivar* named above], are limited to the *Āttuma-Tattuvam* and the *Vittiyā-Tattuvam*.

Again, the *Avikāravāthi* (அவிகாரசுவாதி) maintain the following views. As a lamp, in a vessel with holes, shines

through those holes, so the *āttuma-gnānam*, understanding of the soul, shines through the Perceptive Organs. Without the agency of God, the soul itself sends forth the Perceptive Organs to the objects of sense, and takes cognizance of them. This state of the soul is *pettam*. *Mutti* is as follows. Before *āṇava-malam* is ready to be removed, the soul obtains, by the grace of God, the lamp of wisdom, that the darkness of *āṇava-malam* may disperse. Just as one takes a lamp in his hand in order to get something in a dark room, and just as the thirsty and weary traveller desires, and goes and obtains, water and shade, though they are without emotion; so the soul, distressed by the sorrows of successive births, will itself go and obtain Sivan who has no emotion, and will be at Sivan's feet free from sorrow. This is the *mōḍcham* of the *Avikāravāthi*.

These seven, the *Siva-samyavāthi*, the *Eikkiyavāthi*, the *Pāsupathi*, the *Sangkirāntavāthi*, the *Makāvirathi*, the *Kāpāli-kan* and the *Avikāravāthi*, all hold that *mutti* is the removal of the *malam*.

The *Kanmayōki* (கன்மயோகிகள்) maintain the following doctrines. When one has finished the hard services of *yōkam*, has purified the *Nādi*, and, by means of *pirānāyāmam*, which consists in the exhaling, inhaling, and suppressing, of the breath, according to rule, has established motionless, in *sulimunei-nādi*, the Ten Vital Airs which are resolved, very subtle, into *idei*, and *pingkalei*, then, this body will become a very hard body, and will never perish. This, the *Kanmayōki* assert, is *mōḍcham*—this is their *mutti*, liberation!

There are four classes of *Vēthāntists*, viz: the *Pātkariyan* (பாற்கரியன்) [the School of *Pātkariyan*], the *Māyāvāthi* (மாயாவாதி), the *Sattappiramavāthi* (சத்தப்பிரமவாதி), and the *Kirīḍāppiramavāthi* (கிரீடாப்பிரமவாதி). The last three of these maintain that *vivēkam* (விவேகம்), discrimination [the power of distinguishing reality from illusion], is *mutti*; the other holds that *mōḍcham* is obtained by *vivēkam*.

The *Māyāvāthi* hold that the universe is developed, and is resolved into *Māyei*, just as silver appears in the pearl-oyster shell [all is illusion]. This *Māyei* is not, like *Piramam*,

sattiyam (சத்தியம்), truth [a reality]; nor is it, like a hare's horn, *akattiyam* (அகத்தியம்), necessity [or a term used by necessity]. *Piramam* only is *sattiyam*; but every thing visible is *asattiyam* (அசத்தியம்), untruth [illusion]. To understand [distinguish] this peculiar form [essential nature] of *Piramam*, by means of *Vēthānta-gnānam*, and that the soul itself is *Piramam*, is *mōḍcham*.

The *Sattappiramavāthi* teach that *Para-Piramam* is the cause [material, as well as efficient] of all things. When this is understood, every thing will be *satta-sorūpam* (சத்த-சொருபம்), of the nature of sound. The world, which is *asuttam* (அசுத்தம்), impurity, to the soul, is a *vikāram* (விகாரம்), mere altered state, of that *Piramam*. Every thing which exists, both perishable and imperishable, is mere *sattam*, sound. To distinguish, clearly, that this is *Pirama-sorūpam*, *Piramam*'s essential form [or nature], is *mōḍcham*.

The *Kirīdāppiramavāthi* hold the following notions. I am *Piramam*. I have never existed as one, alone; but have stood, without regard to time, in various ways with the many changeful beings that have sprung from me. All the various existing things are temporary. I am that existence which is eternal. To know this, is *mōḍcham*.

These three systems are mentioned by *Vēthaviyāsān* (வேத-வியாசன்) [the compiler of the *Vētham*].

The logical rules of the *Vēthāntists* are six, viz: Perception, Inference, Revelation, Similitude, Implication and Negation.

The *Pourāṇikar* (பௌராணிகர்), *Purāṇists*, who follow the *Purāṇam* (புராணம்), have the following creed. They hold to eight logical rules, viz: the six just named, and *Sampavam* (சம்பவம்) [= *Uṇmei*], Essential Property, and *Ethīkam*, Tradition. The *Purāṇam* teach the rites and ceremonies of the *Vētham*; they set forth in order the doctrines of the following systems, viz: the *Sāngkiya-Pāthagṇchalam* (சாங்கியபாதஞ்சலம்), system of *Pathagṇchali* (பதஞ்சலி); the *Pagṇcharāttirum* (பஞ்சராத்திரம்) [the *Sāstiram* of a class of *Vāishṇavas*]; the *Pāsūpatham* (பாசுபதம்); the *Seivam* (சைவம்)

[a division of Sâivas]. They also give account of the creation and destruction of the universe, and genealogical histories of gods, men, etc. *Mōdcham* consists in knowing that the ancient historical work is the *Makâpâratham* (மகாபாரதம்), *Mahâbhârata*; that the *Purânam* are the Eighteen; that the Twenty-five *Tattuvam* are *Purada-Tattuvam*; that the Twenty-six *Tattuvam* are *Ruttira-Tattuvam*; that the Twenty-seven *Tattuvam* are *Siva-Tattuvam*; and in discriminating [in clearly understanding] the things which they involve. Hence they say that *vivēkam*, discrimination, is *mutti*.

The *Pâtikuriyan* and *Pagncharâtîri* [Vâishnava sects] both maintain that the destruction [resolution] of the developed soul, is *mutti*.

The tenets of the *Pâtikuriyan* are as follows. The whole collection of spiritual and corporeal beings, such as the celestials, human beings, beasts, birds, trees, etc., constitute the diversified form of *Piramam*. This *Piramam* is the form of wisdom and happiness, is new [ever changing in new developments], is eternal, and all-comprehensive. This [*Piramam*] is *Īsuran*, God. Not to know that this diversified form of *Piramam* is the world, is *sananam*, birth [the cause of the succession of births]. This *Piramam* only is *sattiyam*, truth. The world of spiritual and embodied beings will, at the time of destruction, be resolved into *Piramam*. *Mōdcham* consists in the soul's understanding, by means of *Vēdhânta-gñānam*, *Piramam* as thus described, and in existing in this *Piramam*.

The *Pagncharâtîri* hold to the Twenty-five *Tattuvam*. One of these, *vāyu-tēvar* (வாயுதேவர்), is called *Para-Tattuvam* (பரதத்துவம்). From this arise the following four, for the purpose of creating the world, viz: *Kiruttīnan* (கிருட்டிணன்), Arjuna; *Aniruttan* (அநிருத்தன்), the Invincible; *Makāthuvasan* (மகாத்துவசன்); *Roukinēyan* (இரௌகினேயன்). By these four persons, the whole universe of spiritual and embodied beings is created. Their *mōdcham* is like that of the *Pâtikuriyan*. They both hold that the destruction of the soul [as individualized] is *mutti*.

The *Vānavāthi* (வாமவாதி), *Payiravāthi* (பயிரவாதி), and others, hold that *sitti* is *mutti*. They act on the principle that to worship *Satti* according to the *sitti-tattuvam* (சித்தி-

தத்துவம்), rule of *sitti*, and to accomplish the eight *sitti*, is the chief thing. The eight *sitti* are the following, viz: *aṇimā*, *makimā*, *karimā*, *lakumā*, *pirātti*, *pirākāmiyam*, *īsattuvam*, *vasittuvam*. *Aṇimā* is that power by which, when one wills his body to be small, it will become less than the fraction of an atom. *Makimā* is that by which, when one wishes it, his bodily form will become as large as *Makā-Mēru*. *Karimā* is that by which one becomes so heavy and fixed, that he can neither be shaken nor lifted, though Indra's elephant, and others, come and attempt to move him. *Lakumā* is that by which the body may become so light, that it will pass, as quick as thought, without being touched by mud or water, and without experiencing any obstacle, to any place which one may think of in the fourteen worlds. *Pirātti* is that by which, when one thinks that he should have the pleasures of Brahmā, and other gods, he has them. *Pirākāmiyam* is that by which one may have intercourse with many hundred thousand women separately in a single *kaṇam* (கணம்) [= four minutes]. *Īsattuvam* is that by which one, at will, controls Brahmā and the other gods. *Vasittuvam* is that magical power by which its possessor can bring all other souls under his control, and can make this world as *tēva-lōkam*, the world of the gods, and *tēva-lōkam* as this world. These eight *sitti* constitute *mōḍcham*. They are the *mutti* of the *Vānavāthi* and *Payiravāthi*.

The *Veisēshikar* and the *Niyāyavāthi* hold that *mutti* is *pāshāṇam* (பாஷாணம்), being stationary [i. e. becoming as a stone, insensible].

According to the *Veisēshikar*, there are seven classes of principal things to be considered, viz: *tiraviyam* (திரவியம்); *kuṇam*; *kanmam*; *sāmāniyam* (சாமானியம்); *samavāyam* (சமவாயம்); *viśēsham* (விசேஷம்); *apāvam* (அபாவம்).

Tiraviyam includes the following, viz: the five Elements, as earth, water, fire, air and ether; *kālam*, time; *tikku* (திக்கு), the points of the compass; *āttumam*, the soul; and *manam*, mind. Of these, the last five are eternal. The first four Elements are both eternal and temporal. They are eternal in their causal form, which is *paramāṇu* (பரமணு), the fraction of an atom [an archetypal form]. As effects, developed forms (*kāriya-rūpam*), they are temporal. *Kāriyam* itself is three-

fold, viz: *sarīram*, body; *Intiriyam*, Perceptive Organs; *intiriya-vishayam*, objects of sense. *Sarīram* is the *kāriya-rūpam* of *piruthuvi*, earth. Our bodies, and others, produce [possess] the sense of smell. [*Piruthuvi* is the medium of smell]. *Vishayam*, objects of sense, are earthen pots, etc. The body [that part of the body] which is developed from *appu*, water, produces the sense of smell in *Varuṇa-lōkam*, the world of *Varuṇan*, the god of water [i. e. in the world of waters]. Here, the *vishayam* are the ocean, etc. The *sarīram* developed from *tēyu*, fire, produces the sense of sight in *āthitta-lōkam*, the world of the sun. Here, the *vishayam* are these four, viz: *poumam* (பௌமம்), *tivviyam* (திவ்வியம்), *avuttiriyam* (அவுத்திரியம்), and *ākāsam*. *Poumam* is the fire which exists in wood, etc. *Tivviyam* consists of the heavenly bodies, etc. *Avuttiriyam* is the fire in the stomach [which causes hunger]. *Ākāsam* is the light of the atmosphere, as lightning, etc. The *sarīram* developed from *vāyu*, air, produces the sense of touch, in *Vāyu-lōkam*, the world of *Vāyu*, the god of winds. Here, the *vishayam* is the motion of trees, etc. *Ākāsam*, ether, is different from the other Elements, is the cause of sound, and is eternal [has no developed form]. *Kālam* and *tikku* are different from *ākāsam*, and are eternal. Souls differ from all these, are shapeless, eternal, and manifold. *Manam* differs from souls, is the source of understanding, etc., and is eternal.

Kuṇam, quality, as whiteness, etc., differs from the *tiraviyam*, and includes twenty-four particulars, viz: form; solidity or tangibility; flavor; odor; number; measure; separability; unity or union; inequality; greatness; distance; intelligence; happiness; misery; desire; hatred; anxiety; heaviness; softness; fluidity; habit; charity; illiberality or parsimony; sound [variety of sound, musical, etc.].

Kanmam, action [or motion] is five-fold, viz: lifting, or motion upwards; placing, or motion downwards; reaching, or motion from one; clenching the hand and drawing in the arm, or motion towards one; walking.

Sāmānyam [=பொது, *pothu*, that which is common], differs from the above named, and is two-fold, viz: *pāvam*, something existing; and *apāvam*, that which has no real existence. This term is generic, referring to caste, no caste, etc.

Samavāyam, relation, is two-fold, viz: *sangkiyōkam* (சங்கியோகம்), the temporary relation [or connection] of things;

and *samavāyam*, the eternal relation [or connection] of things.

Viśeṣam, the essential property of things, differs from the above; and, as it exists in all the *tiraviyam*, it must be infinite and perpetual.

Apāvam, non-existence, is four-fold. 1. *Pirāk-apāvam* (பிராகபாவம்), that which was from eternity, or had a previous existence, but has come to an end. Of this, *chel-kālam*, past time, is an example. 2. *Pirattuvams'-apāvam* (பிரத்துவம்சாபாவம்), that which is just beginning, and which has not come to its end. Future time is an example of this. 3. *Anniyonniya-'pāvam* (அன்னியொன்னியபாவம்), the non-existence of one thing, so stated as to declare [or imply] the existence of another. Thus, there is no earthen pot, but there is cloth; there is no cloth, but there is an earthen vessel. 4. *Attiyanta-'pāvam* (அத்தியந்தாபாவம்), to be without beginning or end. *Īsuvaran*, God, who is without beginning or end, is an example of this.

There are some who hold to the first six of these existences, omitting *apāvam*. By the union of *manam* with *āttumam*, one of the particulars above named, *gnānam*, understanding, is produced. By means of this *gnānam*, *kanmam*, actions, both good and bad, are put forth. By this *kanmam* [to meet its demands], bodies and organs are produced. By means of good and bad actions, either *suvarṅgam* (சுவர்க்கம்), paradise, or *narakam* (நரகம்), hell, is had. He who directs all these things, is God. It is by *sangkiyōkam*, temporary relation, that the soul possesses *gnānam*, etc. Naturally, it does not possess these powers. When one comes clearly to understand the truth of these things, *kanmam* will cease to exist. By this means, the *gnānam* that was produced by the union of *manam*, will depart, and they [souls] will be as *pāshānam*, a stone. The *Veisēṣhikar* say that this is *mōḍ-cham*, and that the *Vētham* were given by *Īsuvaran*, God.

The *Niyāya-Sāstiram* teaches as follows. There are sixteen principal things to be considered, viz: *piramānam*, rules of evidence [or principles of reasoning]; *piramēyam*, that for which proof is sought; *samsaṇyam* (சம்சயம்), doubt; *pirayōsanam* (பிரயோசனம்), necessity [final cause]; *tiṭṭāntam*, the illustrative example; *sittāntam* (சித்தாந்தம்), the admitted

conclusion; *avayavam* (அவயவம்), the members of an argument [parts of a syllogism]; *turkkam* (தர்க்கம்), reasoning; *nirṇayam* (நிர்நயம்), decision; *vātham* (வாதம்), discussion—plea; *sotṭam* (சொற்பம்), refutation; *vithandei* (விதண்டை), contending for victory; *ēttuvāpāsam* (ஏத்துவாபாசம்), plausible, but false, reasons; *salam* (சலம்), ambiguity; *sāthi* (சாதி), that which may be refuted; *nikkirakattānam* (நிக்கிரகத்தானம்), the losing of the case [i. e. the state of one vanquished].

The particulars of *piramēyam*, what is to be proved, are twelve, viz: *āttumam*, soul; *tēkam*, body; *aksham* (அக்சம்), the senses; *attum* (அத்தம்), objects of sense; *putti*, intellect; *manam*, disposition; *tōsham* (தோஷம்), sin; *piravirutti* (பிரவிருத்தி), action; *pirēttiyapāvam* (பிரேத்தியபாவம்), transmigration; *vipākam* (விபாகம்), pleasure; *tukkum* (துக்கம்), pain; *mōdcham*, liberation.

The *Veisēshikar* hold to two logical rules, Perception and Inference. Some of the *Niyāyavāthi* add, to these two, Revelation; and some add, also, Similitude. The *mōdcham* of the *Niyāyavāthi* is the same as that of the *Veisēshikar*. They hold that he who directs all these things, is *Isuvaran*.

The authors of these two *Sāstiram* are, respectively, *Kaṇṇāthar* (கண்ணனாதர்), and *Ashpāthar* (அஷ்பாதர்).

All the above views of *mutti* are faulty. All these doctrines may be fully traced in the *Ākamam*.

LII.

Remark on the Plan of this Work by the Author, and the Topics yet to be discussed.

In the foregoing fifty stanzas,* the subjects involved in *Pathi*, *Pasu* and *Pāsam*, have been treated in a general manner; hence, the learned apply to this part of the work, the epithet *pothu* (பொது), common [general]. In the fifty stanzas which follow, the before-mentioned *Pathi*, *Pasu* and *Pāsam* will be treated more specifically, and in accordance with the peculiar doctrines of the School to which the author be-

* It will be seen, by reference to the numbers, that there is some derangement in the text; and the contents of this fifty-second stanza may be by another hand than that of the original author.

longs; therefore, this part receives the appellation of *uṇmei* உண்மை), truth. The topics to be discussed are: the properties of the soul; the nature of the five *Avattei* with which the soul has connection; the way in which Sivan stands within, brings the soul into union with the Organs, and makes it understand its own proper nature; the truth [the real nature] of the *gnānam* of Sivan; the three benefits of that *Siva-gnānam*, viz: *Āttuma-Terisanam*, *Āttuma-Sutti*, and *Āttuma-Lāpam*; the five letters [*pāṇchākṣaram*] which are the seat of *Arul*, and which form the name [*Nama-sivāyam*] of the Pure One [Sivan]; the state of those who are in union with that [*Arul*]. This I will do by the grace of God.

LIII.

The Soul in the Entanglements of its Organism.

The soul is firmly established in the body formed in accordance with its *kanmam*; receives, through the Perceptive Organs, its first impressions of those objects which approach so that the soul may eat [or experience] them; perceives them by means of the *Antakaraṇam*; knows them by means of *vittei*; and thus experiences pleasure and pain. When the divine *Arul* thus brings the soul into union with the Organs, and causes it to experience the things which come through the senses [various events of life], it has no knowledge of the divine *Arul*, who thus regulates its experiences, nor of the Organs which are the instruments by which it experiences these things, nor of the way in which these objects of experience come to it. The soul is obscured by *ānava-malam*, and, without knowing how it can be said that we are in the *Avattei*, it sinks away into *sākkiram* and the other *Avattei*, which are forms [or organisms] in which the *Tattuvam* are separated and arranged. The divine *Ākamam* state that the *Athūtha*- [= *Kēvala*-] *Avattei*, in which all the *Tattuvam* have left [the soul], but where *ānava-malam* remains, is the essential *pettam*, entanglement, of the soul.

The meaning of this is, that the soul takes body in accordance with its *kanmam*, experiences pleasure and pain, and passes through the five *Avattei*; and that the *uṇmei*, truth [essential part], of this, is *Kēvalam*.

LIV.

Refutation of the Doctrine that the Bodily Organs constitute the Soul.

The *Sārvākan* (சர்வகன்) [the follower of *Sārvākam*, who worships *putti* as God] asserts that "there is no soul other than body; that the body is the soul." Now, this body is the effect of a cause, is possessed of various members, is composed of Elements, and, both in the *Avattei*, and when dead, is senseless; therefore, body does not constitute the soul. Does the *Sārvākan* assert that it is not so, but that the Perceptive Organs constitute the soul in the body? If they are the soul, then all the five Organs should, at one and the same time, apprehend the five objects of sense [each one being independent of any other agent]. But, since one of them cannot understand that which another does, and since we can only apprehend the five objects which address the Perceptive Organs, one by one, therefore, these organs are not the soul.

The Buddhists and others will say that the *Antakaraṇam* constitute the soul. But, since the four *Antakaraṇam*, standing in union with the Perceptive Organs, receive the sensation of, discriminate, fully understand, and think of, only one object at once; and since what one of them knows, another does not know; but the soul, associating itself with the four, by their instrumentality eats the fruit [receives what is gained through the senses]—therefore, the *Antakaraṇam* are not the soul.

The *Kanmayōki* will say that *pirāṇa-vāyu* is the soul. But it has no understanding in the *Avattei*, therefore it cannot be the soul.

The soul, which exists in the body that is formed in accordance with the *kanmam* which will not depart except it be eaten, is the being that understands by means of the *gnānam* of Sivan. It is proved, that this is the soul.

Some sectaries teach that the soul itself understands; that the *Tattuvam* make known; and that God gives *arivu*, understanding. These are next refuted.

LV.

Refutation of other False Views of the Soul.

The *Sāṅkhyar* and the *Eṅkīyavāthi* say: "What need is there, that Sivan should instruct [the soul]? The soul itself can understand all things." If this be so, then, there is no need of the Perceptive Organs. The *Niyāyavāthi* and *Veisēshikar* maintain that "the soul itself has no *arivu*, understanding." If so, then, what possible use can a senseless soul make of the Perceptive Organs? But do you say that *manam* and the other *Antakaraṇam* give understanding to the soul? As the *Antakaraṇam* are themselves mere matter, they cannot give intelligence to the soul. Is it said, that the omniscient Sivan does, by means of the *Tattuvam*, furnish the soul with the power of understanding? The soul must then be material. But Sivan does not give *arivu* to matter; but he causes, by the instrumentality of the *Tattuvam*, the previously existing *arivu* of the soul to shine forth.

It is next shown, that whatever can be understood by the soul's native understanding, is *asattu*, untruth, and that the soul, by its own power, cannot know Sivan.

LVI.

The Human Understanding is Defective.

If there be a God, why can He not be apprehended by my understanding? Because it is a truth, that all things which can be grasped by the soul's understanding, are transitory [*asattu*]. If that which can be known by the soul's understanding, is *asattu*, then, cannot *Sivam*, which is *sattu*, ever be understood by my mind? If the soul could never understand *Sivam*, then it could receive no profit by Sivan. If, then, I am capable of understanding Sivan, how can it be said, that whatever is apprehended by my *arivu*, is *asattu*? The soul's understanding, which comes with it from eternity, is impeded by the Perceptive Organs, and can only understand things one by one; as such, it is an *arivu* that is connected with *pāsam*, which is that *sēdam* (சேடம்), foul [or darkening] substance that adheres to the discriminating

arivu, soul's understanding. *Sivam* cannot be known by the discriminating power.

The author next shows that, if one inquires whether that which distinguishes *asattu* as such, is *Siva-gnānam*, or *pasu-gnānam*, or *pāsa-gnānam*, neither of them can understand it.

LVII.

Asattu cannot be understood without the aid of Arul.

Do you ask which [of the three] *gnānam* it is, that declares *asattu* to be *asattu*? The soul is a being of very small understanding, therefore it, of itself, cannot know any thing. Sivan is perfect and omniscient, therefore he does not discriminate things one by one [as a learner]. Again, the *Tattuvam*, which are without these [*Siva-gnānam* and *pasu-gnānam*], are *sēdam*, foul matter, therefore, *pāsa-gnānam* [=the intelligence of the *Tattuvam*] cannot understand. The soul which is of little understanding, united with its proper *Tattuvam*, cannot understand [*asattu*]. Do you ask, whether the soul, uniting with *Arul*, can understand it? The soul cannot, of itself, form a union with *Arul*; therefore, it cannot, in that way, understand it. Though the soul cannot secure that understanding by coming into union either with its *Tattuvam* or with *Arul*, will it not possess this understanding by uniting with both *Arul* and *pāsam* [the *Tattuvam*]? As light and darkness cannot both exist in the same place, so that is also impossible.

Therefore, in the next section it is shown, in answer to the question: What, then, is the *arivu* which can understand both *sattu* and *asattu*? that the soul, with *Arul* as its eye, can see both.

LVIII.

The Soul Illuminated by Arul.

Pāsam, which is *asattu*, is mere *sēdam*; therefore, it [*pāsa-gnānam*] cannot distinguish *Sivam*, which is *sattu*, as a particular thing, so as to say: This is it. Because *Sivam*, which is *sattu*, is everywhere diffused, it is not necessary that it should so know *asattu*, the world, as to pass from one thing to another, distinguishing this and that. The soul is that which,

by the aid of *Arul* shining upon it, can distinguish this as *pāsam*, and that as *Sivam*. As the eye, which is neither light nor darkness, when in darkness, is as the darkness, and, when in light, is as the light; so the soul, when associated with *malam*, is as *malam*; and, when associated with *Sivam*, is as *Sivam*. Therefore the soul, on the ground of its coming into union with *Sivam*, having removed the *malam* with which it was previously associated, receives the appellation of *sath'-asattu*, both *sattu* and *asattu*.

The *Nimittakāraṇa-pariṇāma-vāthi* (நிமித்தகாரணபரிணாம-வாதி) teach that the soul has no understanding, but that Sivan's *Arul* gives it understanding. It is next fully proved, by illustrative examples, that the soul does possess understanding.

LIX.

Illustration of the Soul's Understanding.

Do you say that the lamp gives light to the eye, and thus shows objects to it; and that the eye had previously no light? How can you say that the eye has no light? When the light of the eye is extinguished, the eye cannot see the things which the lamp shows it by its light. But how is it, that there is light in the eye? It cannot see any thing [when it is dark], excepting what it sees by the aid of the light of the lamp; therefore, there can be no light in the eye. It is true, that the light of the eye and the shining of the lamp unite to form vision. But the light of the eye and the shining of the lamp, do not mean the same thing; therefore, there is light in the eye. The distinction is as follows. It is the nature of the lamp to show things; but is the nature of the eye to see them.

Next follows a refutation of the views of certain sectaries respecting the properties of the soul.

LX.

Further Consideration of the Nature of the Soul.

Do the *Kanmayōki* say that the soul exists, and understands, only in one part of the body? Then, the soul is a

being confined to one place, has form, is material, is destitute of understanding in any other place, and is perishable.

Do the *Samanar*, Jâinas, say that the soul just fills the body which is developed from *Mâyei*, and thus understands? This view is subject to the objections above named. Besides, according to this view, the soul must be without the three classes of *Avattei* [cannot vary in size, to meet their several capacities]; must grow as the body grows, and shrink as the body shrinks; must be subject to all the phenomena of swelling and shrinking; must be adapted to understand [the indications of] the five Perceptive Organs, and the five Rudimental Elements, at one time; and, as the members of the body are lessened, the soul also must become smaller.

Do the *Mâyâvâthi* say that the soul fills every place, like *âkâsam*, ether, and thus understands? Then, it must be without the power of going and coming [as in births, deaths and otherwise], and must itself know the thoughts of all souls.

Do the *Sāṅgkiyar*, the *Eikkiyavâthi* and the *Vikâravâthi* (விசுவாதி) say that it is not a god which makes the soul understand, but that the soul itself understands? Then, it cannot be subject to the *Avattei*, will feel no want of any one to enable it to understand, and needs not to understand by means of the *Tattuvam*.

Do the *Niyâya- Veisēshikar* assert that *manam* and the other *Antakaraṇam*, which possess the impurity of matter, communicate understanding to the soul? Then, the soul must itself be the property of impure matter; and, further, the absurdity is involved, that impure material organs communicate intelligence.

In view of these considerations, the pure *Seiva-sittântists* (சைவசித்தாந்திகள்) do not hold these doctrines of these impure sectaries. Therefore, when we examine the true ground on which the soul possesses understanding, we shall find that it is that of proximity, or union [with Sivan], like the crystal which retains the light [the mirror which reflects the object brought near].

The account of the soul is ended.

Next follows a view of the properties of the *Avattei*.

LXI.

State of the Soul in the Avattei, particularly the Descending Avattei.

The state of the soul, when it is associated with *āṇava-malam*, and without any of the Tattuvam, is *turiyāthitham*. When in *turiyam*, it possesses one of the Tattuvam, *pirāṇa-vāyu*. In *sulutti*, the soul exists in connection with two Tattuvam, *sittam* and *pirāṇan*. In *soppanam*, the soul is associated with twenty-two additional Tattuvam, viz: the five Rudimental Elements, the Five Vital Airs, *manam*, *putti*, *akangkāram*, and the remaining nine of the Ten Vital Airs. In *sākkiram*, it comes into union with ten other Tattuvam, viz: the five Perceptive Organs, and the five Organs of Action. These *Avattei* are thus to be understood.

NOTE.—The author seems to leave 'life,' which is sometimes called *ullam*, but more generally *purushan*, to be understood, as necessarily implied, in each of the last four states. This understood, the account of the *Avattei* here given, accords with that of the *Tattuva-Kattalei*, pp. 19, 20, above.

Elucidation of the *Avattei*.

The five *Avattei*, taken in the reverse order, viz: *sākkiram*, *soppanam*, *sulutti*, *turiyam*, *turiyāthitham*, are called *Kīlāl-Avattei*, Descending States. The way in which the Tattuvam are connected with these, severally, is as follows.

1. *Sākkira-avattei*. In this state, sixteen of the thirty-six Tattuvam which constitute the conscious and intelligent state of the soul, are removed, viz: the five Elements, six of the *Vittiya-Tattuvam*, *purushan*, life, being excepted, and the five *Siva-Tattuvam*. There will, then, remain twenty Primary Tattuvam. To these are to be added fifteen of the Subordinate Tattuvam, viz: the Five Vital Airs and the Ten Vital Airs. The whole number of Tattuvam in this *Avattei* is thirty-five, viz: the five Perceptive Organs, the five Rudimental Elements, the five Organs of Action, the Five Vital Airs, the Ten Vital Airs, the four *Antakaraṇam*, and *purushan*. The soul, in union with these Tattuvam, is shrouded in *āṇava-malam*. Here the soul, in its seat between the eyebrows, is so beclouded that, while it sees, it sees not; while it hears, it hears not; while it eats, it eats not; while it lives, it lives not; and while it gets, it receives not. This

state, in which the soul and its Tattuvam stand torpid, may be compared to a chariot which has been set in motion, but the motion of which, when the charioteer has forsaken it, and when the horses hold back, will gradually lessen, and finally cease.

2. *Soppana-avattei*. This seat of the soul is in the neck. The soul, having left in *sákkiram* the five Perceptive Organs and the five Organs of Action, descends to this *Avattei* with twenty-five Tattuvam, viz: the five Rudimental Elements, the Five Vital Airs, the four *Antakaranam*, the Ten Vital Airs, and *purushan*. Though the Perceptive Organs are wanting, yet, what had been felt, or seen, in *sákkiram*, will in *soppanam* also be experienced [reflected, echoed] in *putti*. This idea [or experience] remaining in *putti*, may be compared to the state of iron which has been melted: though it be removed out of the fire in which it has been put, it still possesses the nature of fire; also to the giddiness which remains in the head of the dancer, after he has finished the whirling dance; and, also, to the case of a man who has seen an elephant in a certain place, and who, on returning to that place afterwards, though there were no elephant there then, would have the thought of an elephant arise in his mind.

3. *Sulutti-avattei*. This is the seat in the heart, to which the soul, having left in *soppanam* the five Rudimental Elements, the Five Vital Airs, three of the *Antakaranam*, and nine of the Ten Vital Airs, descends, in union with *sittam*, *pirána-váyu* and *purushan*. Here, the soul is conscious of what it experienced in *soppanam*, but is unable to show it [express it]. The reason why it cannot tell its experience, is, that the three Intellectual Organic Faculties were left in *soppanam*. This is like the iron which has been melted, and which, though now somewhat hardened, retains a red heat. The understanding of the soul, in this state, is like the eye when the lightning flashes in a very dark night: it cannot distinguish any thing clearly.

4. *Turiya-avattei*. The soul descends to this state, in the navel, in connection with *pirána-váyu* and *purushan*, having left *sittam* in *sulutti*. Here, the soul exists without thought, or any other action than that of *pirána-váyu*. It is like the iron that was heated, but has lost its red heat, and is now only a little warm. In this state, the understanding is like the eye in the deep darkness that exists after a flash of lightning.

5. *Turiyāthītha-avattei*. The soul, having left *pirāṇa-vāyu* in *turiyam*, descends to this state, in *mūlāthāram*, without *purushan*, without any understanding, without any *kuṇam*, attribute, and without any mark or sign; and is completely enveloped in *āṇava-malam*. Here, it is like the iron that has become cold. In this state, the understanding is like the eye of a blind man opened in darkness.

LXII.

The Mattiya-Avattei, and the Mēlāl-Avattei.

When the soul sees how it is, that the thirty-five *Tattuvam* which were connected with the Descending *Avattei*, as above described, unite with all the five *Avattei* which are associated in the forehead, the seat of intelligence [and which thus constitute the *Mattiya-Avattei* (மத்தியாவத்தை)]; and when it has escaped from the ten *Avattei* [the *Kīlāl*-, and the *Mattiya-Avattei*], and stands expecting to put a stop, by the grace of God, to the births [succession of births] which come in order, in this world of lies, then it will form a union with the Ascending *Avattei*, which exist five-fold in that same place. Just as the soul understands, by means of the *Sutta-Tattuvam*, the *Kīlāl-Avattei*, and the *Avattei* in the forehead, so it will understand the *Mēlāl-Avattei*, by means of *Arul*.

Explanation of the *Mattiya-Avattei*.

When the soul understands how it is, that all the *Tattuvam* which are resolved and developed in the five *Avattei* that have been thus described in order, unite, and operate in *sākkira-avattei* alone, and when it gets a vision of the *Mattiya-Avattei*, it will perceive that the course is from *athītham* [= *turiyāthītham*] upwards.

The way in which the soul, while it exists in *sākkiram*, is subject to *athītham*, is as follows. When one has placed a thing in a certain place, and has forgotten where he put it, he becomes suddenly absorbed in anxiety for the thing, stands motionless, even *pirāṇa-vāyu* ceasing to move, and takes no notice of any thing. Such is *athītham* in *sākkiram*.

Turiyam in *sākkiram* is the state in which *pirāṇa-vāyu* suddenly begins to act.

Sulutti in *sākkiram* is the state of self-possession; like the man who begins to recollect where he placed the lost article, and proceeds to look for it.

Soppanam in *sákkiram* is the state where the soul is in the condition of the man who has become assured of the place where he put the thing, and who rises up to get it.

Sákkiram in *sákkiram* is the state represented by that in which the man sees, with his own eyes, the thing he had missed.

Such are the *Mattiya-Avattei*.

Explanation of the *Mēlāl-Avattei*.

When the soul comes to know, by means of the *Sutta-Tattuvam*, the before mentioned *Kīlāl-Avattei* and *Mattiya-Avattei*, then the five *Mēlāl-Avattei* will unite with it. The process of understanding by means of the *Sutta-Tattuvam*, is as follows. When the soul understands the thirty-five *Tattuvam* which belong to these *Avattei*, then *gnānam* predominates, and *kirikei*, action, is lessened; when the soul classifies [refers to their respective *Avattei*] these [*Tattuvam*], then *gnānam* is diminished, and *kirikei* is increased; when the soul equally understands and classifies them, then *gnānam* and *kirikei* are equal; when the soul merely classifies them, without having any knowledge of them, then *kirikei* only exists; and when the soul barely knows them, but cannot refer them to their respective *Avattei*, then it is in possession of *gnānam* only. It is the nature of *Sutta-Vittei* [= *Ruthiran*, the last of the *Siva-Tattuvam*] to have *gnānam* predominate over *kirikei*; it is the nature of *Isuran* [= *Mayēsuran*] to have *kirikei* predominate over *gnānam*; it is the nature of *Sāthákkiiyam* to have *gnānam* and *kirikei* alike; *kirikei* merely characterizes *Satti*; *gnānam* merely characterizes *Sivam*. Such is *sákkiram*, the highest of this class. The other four *Avattei* may be understood in the same way.

Such are the *Mēlāl-Avattei*.

Next follows an account of the *Kāraṇa-Avattei* (காரணவத்தை), Radical *Avattei*, which are the causes [or sources] of the three classes presented above, *Kēvalam*, *Sakalam* and *Suttam*.

LXIII.

The three Radical Avattei.

The rule of the *Kēvala-Avattei* (கேவலாவத்தை), which is called *sarvasaṅgkāram* (சர்வசங்காரம்), universal destruction,

where *ānava-malam* abounds, is as follows. Here is the nature of *athītham*, from which the Tattuvam have departed, but from which *agngnānam*, ignorance, never departs.

The rule of the *Sakala-Avattei* (சகலாவத்தை), is as follows. In this, the soul wanders through successive births, from the creation to the universal destruction, revolving through various matrices, according to its *kanmam*, and being made to experience the joys of paradise, or the pains of hell, in accordance with the *punṇiyam* and *pāvam*, merit and demerit, which it has acquired. Here, the soul is in union with *kalei*, and the rest of the *Vittiyā-Tattuvam*, and experiences the pleasure and pain which are had by means of the objects of sense.

The nature of the *Sutta-Avattei* (சுத்தாவத்தை), which is *para-mutti*, final liberation, is as follows. It is that state in which the soul, by means of *tīviratara-Satti-nipātham*,* is no longer affected by the ignorance of *Kēvalam*, which must pass away, nor by the struggles of *Sakalam*; but is, by the aid of the *Arul* of Sivan, brought into union with the divine feet, and there exists in *attuvitham*, unity in duality.

There are others who give a different view of this matter, as follows.

Kēvala-Avattei, which is full of *mūla*- [= *ānava*-] *malam*, is *athītham*, the *ānavam* of which never leaves the soul, but in which all the Tattuvam are removed by means of the *tidchei*, sacraments.

Sakala-Avattei, which is united with the *Vittiyā-Tattuvam*, is that state in which the soul, when it has escaped from the enclosure of the bewildering *Kēvalam*, looks up, and, in *Āttuma-Terisanam*,† because it does not see God, nor its own hereditary right, stands admiring and comparing itself.

Sutta-Avattei is that state which is called *sākkira-athītham*; in which the soul escapes from the embrace of *Kēvalam*, and from the distractions of *Sakalam*; and, by its hereditary right, which it now discovers, sees the *Gnānam* which is always the same, and which stands as the life of the soul, and plunges into it so as to appear as *Gnānam* itself.

In these three stanzas, all the *Avattei* which belong to the states of *pettam* and *mutti*, have been explained.

* See p. 182.

† See p. 27.

LXIV.

How the Soul is made to Understand.

If one of the Perceptive Organs with which the soul is associated, one of the Elements, the four *Antakaraṇam*, the seven *Vittiṃyā-Tattuvam* which never leave the conscious soul, and the five *Siva-Tattuvam*, coöperate, then the soul will have a full perception [apprehension] of one object. Without these means, the soul, of itself, cannot understand any thing; and without the soul, these Tattuvam, by themselves, cannot operate.

But does the soul form this union with these Tattuvam? or do the Tattuvam themselves understand and unite with the soul? This is next to be considered.

LXV.

The Soul must be Enlightened by Siva-gnānam.

The soul, which has no understanding of its own, cannot, without some one to instruct it, itself know and unite with those Tattuvam. Nor can those material organs, which have no understanding of their own, themselves know and unite with the soul. The soul, which is thus without any understanding of its own, exists in the essential form of the *vannam*, letters [of the Sanskrit alphabet], which belong to the Tattuvam. If so, how is it that the soul unites with the Tattuvam, and enjoys the knowledge of things? The soul understands them all, associates with them, and experiences things, by means of the *gnānam* of Sivan, who needs not to exercise any understanding for himself.

Some sectaries teach that it is not necessary, that God should give understanding to the soul; and that the *gnānam* of Sivan understands things for the soul. They are confuted in the following stanza.

LXVI.

Refutation of certain False Doctrines respecting the Soul.

Do ye *Vikāravāthi* (விகாரவாதி) say that "it is not necessary, that God should make the soul to understand; but,

as the Perceptive Organs take hold of the *gnānam* of the soul, and understand their objects, so the soul takes hold of the *gnānam* of the incomparable Sivan, as its instrument, and thus understands all things?" Then, the soul which understands by grasping [*Siva-gnānam*], becomes itself God.

Do the *Sangkirāntavāthi* (சங்கிராந்தவாதி) say that the great *gnānam* of Sivan passes over into the soul, as the sun passes from one zodiacal sign to another, and, taking the place of the soul, understands for it? This is like the saying that, when a man is hungry, his appetite is satisfied by another man's eating.

There are some who say, instead of using the expression that "the Perceptive Organs take hold of the *gnānam* of the soul," etc., that the idea is that the soul understands the objects of sense by means of the Perceptive Organs.

LXVII.

The True Way in which the Soul Understands and Experiences things.

As men, when the sun has dispersed the great darkness, see, by its presence, all things which they had thought of in the night, and pursue their respective labors; just so, when the influence of *malam* has left every part, souls, by the *Arul* which shines upon them rejoicing, will understand and enjoy. As before stated, the fact that souls, while they are enjoying the understanding they thus possess, are not aware that, except by *Arul*, they could not experience any thing, and suppose that it is by their own powers that they understand and enjoy, is like the case of men at work, who consider not [do not stop to think] that it is by the light of the sun that they are enabled to see, and to manage their business.

This doctrine will be further illustrated in the next stanza.

LXVIII.

Explanation of the Soul's Understanding continued.

The Perceptive Organs and the *Antakaraṇam* understand by the agency of the soul. Though they thus effect the understanding of things by the soul, yet they have not the knowledge to say: Is it not by the soul, that we understand?

Just so, while the soul is knowing and enjoying all things by the *gnânam* of Sivan, it has no knowledge which enables it to say: Is it not by the *gnânam* of Sivan that we understand? Therefore, because the soul itself cannot know and experience the *kauma-malum* which it had in ancient times acquired and laid up, he who knows these things, and who binds the soul to the eating of them, is Sivan himself.

Here ends the explanation of the way in which the soul is made to understand and experience things.

In the following three stanzas it is shown, that, when the *malam* are ready for removal, God will appear as a Guru, in the form of *Gnânam*, and deliver the soul.

LXIX.

The Illumination of the Soul by Sivan.

If one of those Tattuvam which are adapted to give understanding, be wanting, then, nothing can be understood by the soul. Can the soul, then, understand all things by means of those Tattuvam? The soul is unable even to unite with *Gnânam*, by means of the Tattuvam you mention. What, then, is necessary to this union? God, who knows when the soul has become *pakkuvan*, one prepared for *mutti*, deliverance, by having completed the courses of *sarithei*, *kirikei* and *yôkam*, pursued in former births, will arise and show Himself in the divine form of *Gnânam* [= *Aruḷ*], and will enable it [the soul] to apprehend the way to unite with the glorious feet which are adorned with the divine *silampu* (சிலம்பு), resounding ornaments, which possess [are the symbols of] the words of those who remove the Tattuvam as a thing of no worth.

Next follows an explanation of the *Gnânam* which the Guru will make known, when he removes the Tattuvam.

LXX.

The Soul brought into Union with Siva-gnânam.

Like the great light of the sun, which combines the splendor of the ancient crystal [mirror] which naturally reflects many colors, with the essential nature of the colors which shine in many places; so the pure *Gnânam* of Sivan is

diffused in the world which is the body of various spirits, and causes *āttuma-gnānam*, the understanding of the soul, and *Tattuva-gnānam*, organic intelligence, to shine forth. But how is it, that the Guru removes the *āttuma-gnānam* and the *Tattuva-gnānam*, and brings the soul into union with *Siva-gnānam*? As the mirror at noon reflects none of the surrounding objects, but only the distinct image of the sun; so the soul, freed from its connection with *pāsa-gnānam* [= *Tattuva-gnānam*] which is material, and without any influence of *pasu-pāsam*, the soul's organic entanglement, will exist as *Paṭhi*, God, enveloped in *Gnānam*. The *Sāiva-Gnānis* will say that God graciously unites this *Gnānam* with the soul.

The circumstances in which the divine *Arul* exists in *pet-tam*, the state of the soul's entanglement, and the way in which it will exist when the Guru brings the soul to receive it, are next explained.

LXXI.

Respecting Arul's Connection with Souls.

How is it that, at the time when souls are sunk in *ānava-malam*, *Arul* [*Tirōthāna-Satti*] exists as the essential nature of *Māyei* [as developed in the human organism, as *tanu*, *karaṇam*, *puvanam* and *pōkam*], *Makā-Māyei* [= *tiraḍ-chi*],* and the *puṇṇiyam* and *pāvam* [= *kanmam*] which are not ready to be cancelled, and as associated with the soul in the *mayakkam* (மயக்கம்), ignorance and confusion, in which she causes it to experience the fruits of its *kanmam*? *Arul* will exist as *agnnānam*, the effect of *ānava-malam*; and, unseen by the soul, will enshroud [the soul in this *agnnānam*], so that it will not apprehend the nature of these *Māyei*, etc., which constitute its probationary body, nor the nature of that which actuates them, nor the sufferings of births, nor the nature of the soul which is subject to them, nor the *mōḍcham* which it will inherit. What, then, is the relation of *Arul* [to the soul], while the Guru communicates grace to the soul that is filled with desire to know the nature of these *Māyei*, *Makā-Māyei* and *puṇṇiyam* and *pāvam*? She will stand as light, and will show the nature of the *malam*

* See stanza XXXIII.

[=*āṇavam*], *Māyei*, etc., and deliver it [the soul] from them; and, while these remain unseen by the soul as long as its body exists, because of the influence of *pirārattam*, the fruit of its *kanmam* now being eaten, she will nowhere be hid [will constantly shine upon the soul].

These three constitute the *vāymeī* (வாய்மை), truth [the prerogatives] of *Gnānam* [= *Arul*].

Next is explained the fruit of the *Gnānam* before mentioned.

LXXII.

The Illumination of the Soul.

The fruit of *Gnānam* is three-fold, viz: *Āttuma-Terisanam*, a vision of the soul; *Āttuma-Sutti*, the purifying of the soul so that it ceases to ascribe its attainments to itself, and recognizes Sivan's agency; *Āttuma-Lāpam*, the profit which the purified soul receives.

Āttuma-Terisanam consists in the soul's discovery of *Gnānam*, when *pāsam*, its organic entanglement, has been removed.

Āttuma-Sutti consists in the soul's union with this *Gnānam*, and in its renunciation of its own *ichchei*, desire [will], its own *gnānam*, understanding, and its own *kirikei*, action.

Āttuma-Lāpam consists in the soul's obtaining, by means of that *Gnānam*, *Siva-Rūpam*, which is pure, and in being merged in it [so as to form *attuvitham*].

The next four stanzas are devoted to the explanation of *Āttuma-Terisanam*.

LXXIII.

Exposition of Āttuma-Terisanam.

Though the soul is incapable of understanding any thing by its own unaided *gnānam*, yet by the *Gnānam* of Sivan it will experience every object of sense, in order, as if it were receiving all its knowledge and experience by its own *gnānam*. The way in which one understands by *āttuma-gnānam*, is as follows. If one understands that *gnānam*, by means of the *Gnānam* [= *Siva-gnānam*] which is life to him [to his understanding], he will, in the same position, understand

himself. But is he able to see himself? While he stands in that *Gnānam*, he can see himself.

This teaches that *Gnānam* is to be understood by *gnānam*, and that the soul is to be understood as in the place of *Gnānam*.

The next stanza shows how this *Gnānam* is revealed to the soul, and how the soul becomes pure; and that *Gnēyam* will appear to the soul, when it stands humble.

LXXIV.

Manifestation of God to the Soul.

When the soul attempts to understand the truth of the Tattuvam, so as to secure their removal, and when it thrusts itself in among the Tattuvam, and is studying into their meaning, then that which appears as a firm reality, is the refulgent *Gnānam*. When the soul thus leaves its own way of understanding, and stands as that *Gnānam* itself, it will become *ninmalan* (நின்மலன்), one freed from *malam*. When it thus stands as the *Gnānam* which no longer separates from the soul the agency of God in the process of understanding, then *Gnēyam*, the source of that *Gnānam*, will be revealed.

Respecting those who ask, whether there is any *Gnēyam* except the *Gnānam* which thus shows things to the soul, proofs are adduced, in the next stanza, to show that *Gnēyam* is before [the source of] *Gnānam*.

LXXV.

The Existence of Gnēyam, the Source of Wisdom.

That *Gnēyam* exists as the source of *Gnānam*, which is associated with it, but distinct from it, is proved by these considerations, viz: that *Gnānam* is the *Arul* of Sivan, and that *Gnānam* cannot exist without *Gnēyam*, any more than sun-light can exist without the sun. *Sivam*, which has no connection with the *malam*, is the *Gnēyam* which is the source of *Gnānam*. The *Gnānam* that shines in it is its *Satti*.

The next stanza establishes the proper form of this *Satti*, shows her inseparable union with *Sivam*, and the benefits which are had by her.

LXXVI.

Respecting Siva-Satti, and her Prerogatives.

Satti is herself unentangled in *malam*, and is the effulgence of *Gnânam*. Is she not, then, an independent existence? *Satti* does not exist without *Sivam*, as an eternal entity. But may not *Sivam* exist independent [of *Satti*]? If so, what is the use of *Satti*? As the light, which disperses the darkness which everywhere exists, and reveals the sun which is its source; so *Arul*, the same as *Gnâna-Satti*, disperses the *malam* which exists from eternity, bewildering [the soul], shows Sivan, who is the source from which she springs, and causes the soul to love him, and to unite with the divine feet.

Here ends *Âttuma-Terisanam*, which is also called *Gnâna-Terisanam*.

The four following stanzas treat of the state of souls which have completed *Âttuma-Terisanam*, and exist unaffected by their *malam*. The first of the four stanzas confutes the *Siva-samavâthi* (செவசமவாதி), who hold that *mutt'-âttumâkkal* (முத்தாத்துமாக்கள்), liberated souls, are, like Sivan himself, capable of performing the five divine operations.

LXXVII.

Respecting Liberated Souls.

It is not good to say that, just as the impious man, who is possessed of the devil, and is controlled by him, acts as the devil himself, so the soul, because it is associated with the *Gnânam* of Sivan who knows all things, must know all things, and thus be able to perform the five divine operations, as God Himself.

What then is the state of the liberated souls? The author next shows that they are capable of participating in the happiness of Sivan, but are not qualified to perform the five divine operations.

LXXVIII.

God Operating in the Liberated Soul.

In the case of a man who is blind, dumb and crippled, when the devil takes possession of him, and causes all those

members to operate, has the man himself become able to see, to speak, and to walk? Just so, the *Gnānam* which is associated with the soul, will make it understand the god that is in the man; and this Sivan will, by means of the divine forms which he assumes, perform the five operations which are his customary works.

In the next stanza, the author explains the condition of the liberated souls yet in the body, and the benefits which they will experience while in this state.

LXXIX.

Further View of the Liberated Soul.

When one becomes established in the way in which his Guru has taught him, according to this *Sāstiram*; when he sees [correctly understands], by the eye of *Arul*, the desire, the understanding and the action which arise by means of the *Vittiyā-Tattuvam* that are united [with the soul] as the means of removing *āṇava-malam*; and when he sees his own nature, which he learns by the aid of these *Tattuvam*, and, also, the nature of the *malam* which are eternally united with him—when he thus discovers and renounces all these, then, the desire, understanding and action, here mentioned, will cease to cleave to him; the nature of the soul's understanding will be changed, and he will stand firm in *Arul*, and the great Omnipresent *Gnēyam* will be revealed.

Do the *Eikkīyavāthi* and the *Sivāttuvithi* say that those who obtain *gnānam* will become Sivan, and that there can be no manifestation different from this [i. e. Sivan cannot be seen as a being distinct from the soul]? They are answered in the next stanza.

LXXX.

The Condition of Souls in union with God.

Every soul which becomes united with that *Gnānam* will become a *sivam*; and in that condition will have the further advantage of knowing Sivan. The reason for this is as follows. Formerly, they were united with *kanmam* and the other *malam*, and consequently were deluded, and considered their bodies as themselves. On this account, they

neither knew themselves, nor Sivan who is their life. But after they have received the *Gnānam* which is hard to be obtained, if they do not, by means of that *Gnānam*, see themselves and Sivan, so as to enter into Sivan's enjoyment, then they do not yet understand that *Gnānam* which unites them to the glorious feet of Sivan, to whom all souls are as servants; and because they do not fully understand that *Gnānam* which they must know, they are not yet united with the divine feet of Sivan.

It is next shown how the soul is completely enveloped in *Gnēyam*.

LXXXI.

The Condition of the Soul when Freed from the Tattuvam.

When the soul ceases to be united with the many-faced *Sakala-Avattei*, which combines the thirty-six expansive Tattuvam, and when the Tattuvam have thus lost their hold, then, the ignorance of the *Athūtha-Avattei*, which are also called *Kēvala-Avattei*,* and are full of *āṇava-malam* which destroys all understanding, will not prevail over the soul. In order that such sleepiness and carelessness may not again come over the soul, it is closely united with the superior *Gnāna-Satti*, by whom it is now illuminated, and in whom it has a firm footing. When this work of *Gnāna-Satti* is accomplished, and the operation of the soul's own nature ceases, it then attains to a union with *Parā-Satti*; and then Sivan's Proper Form, the form of the highest happiness, which is above that of *Parā-Satti*, will be revealed. Now, the soul becomes so intimately united with Sivan, that they constitute *attuvitham*, a unity in duality; and thus it rests in him, as does the air in space, and as the *Pittar* (பித்தர்) [the deified manes of the progenitors of mankind, inhabiting the ethereal regions], and as salt dissolved in water. This state is called *sākkira-athūtham*.

Must the Tattuvam be removed by means of *Gnānam*? Will they not resolve themselves? The answer is given in the next stanza.

* See pp. 20, 21.

LXXXII.

The Way in which the Tattuvam are Resolved.

The Tattuvam cannot resolve themselves, because they are gross matter. Do you say that, when the soul understands the way to resolve them, then they will be resolved? While thou [the soul] understandest the process of resolution, and art pursuing it, so long must thy own desire, understanding and action exist, and, consequently, during that time, the Tattuvam cannot be resolved. But dost thou say that thou thyself wilt be resolved, as all the Tattuvam are resolved? Then, thine own understanding itself must perish. What, then, is the way to resolve the Tattuvam, and to discover Sivan? Unless thou art resolved into that *Gnānam* which shines upon thee, so that thy own nature ceases to live, and those Tattuvam quit thee as something foreign to thyself, and thou standest only as that *Gnānam*, that *Sivam* will not be revealed.

The next stanza shows the way in which the instruction of the soul is effected, and that, unless that instruction be had, *Gnēyam* cannot be attained.

LXXXIII.

The Condition in which the Soul embraces Sivan.

When all those Organs which go out and unite with the objects of sense, give understanding to the soul, then, that understanding which discriminates individually those objects, will become the function of the soul itself. But when all those Tattuvam stand in *sākkiram*, then the soul, without touching those Tattuvam which render it intelligent, will unite with *Arul*, and its own understanding will die away like a lamp at noon. If this takes place, then the soul will obtain Sivan in the character of *Gnēyam* [the source of *Gnānam*]. When the soul obtains that Sivan, then it can escape from births which have stupified and darkened it.

The means of obtaining the above-mentioned Sivan are enumerated in the next stanza.

LXXXIV.

The Way in which the Soul becomes a Sivam.

There are four principal steps to be taken, in order to secure a union with Sivan. 1. Hearing with desire [cordial reception of] the instruction in *gnānam* which is given by the Guru, on the ground of the person's having completed, in former births, the first three stages of religious life, called *sarīthei*, *kirīkei* and *yōkam*. 2. Meditation on the meaning of what has been received from the Guru. 3. Getting a clear understanding of what has thus been considered. 4. Becoming established in *nittei* (நிடை) [entire abstraction from all objects of sense, and being absorbed in meditation on Sivan], by which the soul becomes united with Sivan, as Sivan was, in eternity, united with the soul, and thus becomes a *sivam*. Those who are established in this course, are in the way of obtaining *mutti*. These four steps, of hearing, meditation, clearly understanding, and abstraction, are the four stages in *gnāna-pātham*, the last of the four religious stages. They are as follows.

1. *Sarīthei* in *gnānam*. When the revealed doctrines of the three eternal entities, are heard by those who have arrived at this stage, as explained by the Guru, their ears and other Organs will incline to the instruction, just as water tends to the valley below. Here, the instruction is not only heard, but understood. Hence the stage includes both *ninmala-sākkiram* and *ninmala-soppanam*. Those who die at the close of this stage, will enjoy *sālōkam*.

2. *Kirīkei* in *gnānam*. The business of those who are in this stage of *gnāna-pātham*, is to understand, and continually reflect upon, the proper forms, the natures, and the functions, of the three eternal entities, which are graciously made known by the Guru. Because this employment is wholly mental and spiritual, this stage is denominated *ninmala-sulutti*. Those who die at the close of this stage, will enjoy *sāmīpam*.

3. *Yōkam* in *gnānam*. It is the privilege of those in this stage of *gnāna-pātham*, to obtain, by the gracious look of the Guru, a clear understanding of these three particulars, viz: of the truth of *pāsam* which obscures the soul, of the proper form of the soul which is thus obscured and identified with *pāsam*, and of God who stands as the life of the

soul. Then, by the eye of *Arul*, the soul will remove *pāsam*, and become associated with that *Arul*. Because the soul is here freed from *pāsam*, and is in union with *Gnāna-Satti* [= *Arul*], this stage is called *ninmala-turiyam*. Those who die at the close of this stage, will enjoy *sārūpam*.

4. *Gnānam* in *gnānam*. Here the soul, now in the form of *Gnānam*, sees, by means of this *Gnānam*, *Gñēyam*, the source of *Gnānam*. Then, *Gnānam* slipping off, the soul sinks into [becomes united with] *Gñēyam*, so that God and the soul cease to be two [form a unity in duality]. Now, the soul is filled with joy; is no longer subject to the relations of direction in space, of country, of time, of color, of form, or of name; is indescribable by words; and has the power of intuitively apprehending all things, without the necessity of discriminating individuals. Because this stage is *gnānāthūtham*, a state transcending *gnānam*, it is called *ninmala-athūtham*. He who has attained to such a state of *niṭṭei*, entire abstraction from all developed things and absorbing union with God, will enjoy *sāyuchchiam*, which is *para-mōdham*, final liberation [the highest heaven].

The next stanza shows that Sivan cannot be known either by *pāsa-gnānam* or *pasu-gnānam*, but only by *Siva-gnānam*; and, also, exhibits the proper form of *niṭṭei* which is attained to in this stage of *gnānam*.

LXXXV.

How Sivan may be Seen and Approached.

The soul cannot know Sivan either by *pāsa-gnānam*, which is the result of the Perceptive Organs, or, when these Organs are removed, by *pasu-gnānam*, which prompts one to say: I am *Piramam*. When the soul, by the grace of God, has removed both *pāsa-gnānam* and *pasu-gnānam*, then it unites with the [*Siva*-] *gnānam* which is now imparted to it, and is illuminated; and, by means of this [*Gnānam*] in which it stands, it renounces that limited understanding which came with it from eternity, and exists only in *Siva-gnānam*, so that the trials [experience] of the world can no longer exist. The soul is now, with great love, united with *Sivam*, which is superior to that *Gnānam*. To exist in this state, is the before mentioned *gnāna-niṭṭei*. This is the state of those who possess *tīviratara-Satti-nipātham*.

The author next explains the state of those who have come into the possession of *tīvira-Satti-nīpātham*., but who cannot reach the last mentioned stage.

LXXXVI.

The Attainment of Gnâna-nitṭei.

If it be difficult to attain to this *nitṭei*, in the way above mentioned, then, the soul must first know the truth [real nature] of these Tattuvam by which it is enabled to understand things successively, so as to say: This is it, etc.; and the truth of itself, which thus understands and experiences things by means of the Tattuvam; and must have a footing in *Sīva-gnânam*, and be aware of the way in which it says that it cannot do any thing without Sivan. Having first understood these things, the soul must overcome, in the orderly way, by means of the mental operations of hearing, reflection, etc., the darkness and uncertainty in which it has been held, must be established in *gnânam*, and earnestly seek for Sivan as its chief good. Then it will succeed, in order, to that *nitṭei* [*gnâna-nitṭei*] which is mentioned above.

In answer to the inquiry of the disciple: Shall I meditate [on Sivan] as thou hast before directed? the author next shows that it is not proper thus to meditate.

LXXXVII.

Respecting the Disciple's Meditation on Sivan.

If thou wouldest meditate on that Sivan, thou wilt need the *Antakaranaṁ* for such meditation. But Sivan, who is beyond the reach of these Intellectual Organic Faculties, cannot be apprehended by their agency; therefore, such meditation will be of no use to thee. Dost thou say: I will meditate without those Organs? But for those Organs, *malam* would obscure the soul; and then how couldest thou meditate? Dost thou say: I will meditate as if he were one who cannot be apprehended by meditations? But how could thy understanding live in a state which involves this *pāvāpāvam* (பாவபாவம்), both existence and non-existence [both meditating and not meditating]? Therefore, he [Sivan] cannot be reached by thine own understanding, which thus perceives and discriminates. Those who are united with the *Arul* of Sivan, who holds us as his servants, have no need of this *pāvāpāvam*.

LXXXVIII.

On the Nature of the Union between the Soul and God.

The *Mâyāvâthi* [a class of Vêthântists] hold as follows. "Just as the atmosphere may exist in two conditions, by means of a portion being enclosed in an earthen pot, and just as the moon may appear as many, by being reflected in several pots of water; so *Para-Piramam*, the Supreme Brahm, who fills all space, may appear. Thus it [a portion of *Piramam*] may possess *Sivam* all through the corporeal entanglements, which are the effects of *Mâyei*, and in this way exist in *pettam*, the state of an embodied being. And as, when the earthen pot is broken, the air in it and the atmosphere again become one, and as, when the water-pots are gone, the reflected images disappear, and the moon exists again as one nature; so *sivan* (சீவன்), the life [soul], becomes *Piramam*, when the bodily entanglements are removed by worshipping the great ones, and receiving instruction in the *Siravaṇam* (சிரவணம்), one of the *Upaṇiḍatham* (உபநிடதம்), Upanishads. This state of absorption is *mutti*."

Now, it is impossible for that which exists in absolute unity, to be entangled in the forms of *Mâyei*, to experience pleasure and pain, to worship the great ones, and to study and practice the *Upaṇiḍatham*, for the purpose of removing such entanglements. Besides, though one obtain the pleasure of *sâyuchchiyam*, and obtain *mōdcham*, yet [according to the *Mâyāvâthi*] even then he may experience a course of births. Therefore, the doctrine of the *Mâyāvâthi* [which is pantheism] is false.

The *Sivâttuvithi* teach as follows, on this point. "As many sparks and smoke are evolved from fire, so *Sivan*, who is eternal, separates, and develops from himself, *Mâyei* and *Mâ-Mâyei*, which are, respectively, the Instrumental Cause and the material [and Obscuring] *Satti*, and, also, souls. By means of *Mâyei*, he creates the world; and exists and sports in all the eight million and four hundred thousand matrices, which are various, both moveable and stationary. This is *pettam*. Afterwards, when the fruit of *kanmam* is eaten, and *Satti-nipâtham* is enjoyed, the disciple obtains *Sat-Kuru*, and receives *sâmpavī-tiḍchei* (சாம்பவிதிட்சை); and, by that *Guru*'s instruction, he learns that the

whole world is a development of *Sivam*, and discerns that, so far as he receives [instruction, etc.], there is no difference between him who receives and him who gives. And to understand that the soul is Sivan, and Sivan the soul, that there is a difference, and yet no difference, between them—this is *mōdcham*."

This doctrine of the *Sivāttuvithi* cannot be received, for the following reasons. *Māyei*, which is *asattu*, not spirit, cannot be developed from Sivan, who is *sattu*, spirit; if souls are developed from Sivan, they will perish as material forms, like earthen vessels; and if one can discover no difference between him who receives and him who gives [instruction, etc.], then there will be no advantage in obtaining a Guru, nor in the *mōdcham* secured by him.

The *Eikkiyavāthi* hold the following view. In eternity, Sivan and the soul were two distinct entities; but in *mutti*, the liberation of the soul from its corporeal entanglements, they become one, just as water mixed in water, milk in milk, and ghee in ghee.

Now *Eikkiyavātham*, the doctrine of the *Eikkiyavāthi*, is not true; for, according to it, one of the two eternal entities must perish when they become one, which is a contradiction.

The *Pēthavāthi* (பேதவாதி) hold that "Sivan and the soul are, in *mōdcham*, distinct beings." If so, there could be no such thing as *sāyuchchiam*, state of union with God, nor could the soul obtain Sivan. Therefore, *Pēthavātham* (பேதவாதம்) is not true.

The *Sangkirāntavāthi* (சங்கிராந்தவாதி) hold that, "as iron placed in fire becomes fire, so the soul, on uniting with Sivan, becomes Sivan." Now, the soul does not become Sivan; for then it must perform the five divine operations, just as does the supremacy [godhead] of Sivan, who is its life. If the soul, also, performs the five divine operations, then, the supremacy of Sivan, who is God, must vacillate [sometimes belonging to the soul, and sometimes to Sivan]. Besides, it is not correct to say that iron, submitted to fire, produces the effects of fire; for, if it were not for the fire which is in the iron, and burns, the iron could not produce the effects which fire does. Water, though it be submitted to fire, and be made hot, can neither reduce a thing to ashes, nor shine, and disperse darkness. Therefore, *Sangkirāntavātham* (சங்கிராந்தவாதம்) is not correct.

The principle on which the soul unites with Sivan, so as to be one with him, and yet not lose its individuality, and also enjoys his great pleasure, is as follows. In *Kēvalam*, where all the Tattuvam have quit the soul, the soul does not go and form a union with *āṇava-malam*; nor does *āṇava-malam* come and unite with it; the soul itself does not perish; nor can it see that *malam*, and point it out, as this, etc.; nor do the soul and it become one substance; nor do they exist as separate beings; to it belongs the *kuṇam*, property, of darkening the soul; and it is the nature of the soul to be thus obscured by it. Such is the nature of the union between the soul and Sivan.

In answer to the question: Will *pāsam* perish, or continue to exist, in *sāyuchchīyam*? it is shown, in the next stanza, that the eternal nature of *pāsam* cannot perish.

LXXXIX.

The Imperishable Nature of Pāsam.

If *Pāsam* will perish, then, the *Ākamam* should not say that there are three eternal things. And if it will not be destroyed, then, thou must not think of getting *gnānam*. What then will perish? There is a destruction of that thing [the development of *pāsam* = *malam*] which obscures the soul, so that its understanding cannot apprehend [things aright, or fully]. Except this, there is no destruction of the eternal essential nature of *pāsam*. The darkness which cannot exist before the lamp, is not destroyed, nor can it exist before the light; just so, *pāsam* cannot exist with the soul that is united with Sivan; but of its eternal essential nature there is no destruction.

The *sīvan-muttar*, liberated souls yet in their bodies, which understand this truth, are made to experience happiness as before, and to act by thought, word and deed; will they not, therefore, be subject to births? There will be no births to them, as is shown in the next stanza.

XC.

Removal of Malam—Sagnchitham Destroyed.

Punṇīyam and *pāvam*, which constitute *sagnchitham*, the *kanmam* collected to be eaten, which is bound up and lies

in the six *Attuvā*, and which is the cause of endless births, will, when brought under the powerful, refining process of *gnāna-tīḍchei*, speedily perish by the look of the Guru, just as seeds put into the fire [lose their germinating power]. *Pirāratta-kanmam*, the *kanmam* now to be eaten, which is attached to the present body, will be eaten and finished when the body is gone.

If *ākāmiyam*, which has caused the soul [*sīvan-muttan*] to exist in the present body, like that with which it was before united, and to eat its *pirārattam*, still adheres to the soul to any great amount, it will disappear, when the soul is delivered, and comes to see, by means of *Gnāna-Satti*, just as darkness flees when the lamp shines.

The manner in which the Guru examines and renounces *sagnchitha-kanmam*, is as follows. *Piruthuvi*, the Element earth [in the human microcosm], which is the proper form in which Brahmā reigns, occupies a span [twelve *angkulam*, finger-breadths, below the navel, including the *genitalia*]; the *Tattuvam appu*, water [the form in which Vishṇu reigns], occupies the whole space from *piruthuvi* upwards as far as *pirakiruthi-tattuvam*, including the navel; the *Tattuvam tēyu*, fire [the form in which Ruttiran reigns], extends from *piruthuvi* to the neck, which is *Īsuran's* [*Mayēsuran's*] dominion; the *Tattuvam vāyu*, air [the form in which *Mayēsuran* reigns], extends from *piruthuvi* to the dominion of *Sathāsivan*, in the forehead; the *Tattuvam ākāsam* [the proper form in which *Sathāsivan* reigns], extends from *piruthuvi* to *Satti-tattuvam*, the region of *tuṇātha-sāntam* (துணாதசாந்தம்), the twelfth *Avattei* [twelve *angkulam* above the head].

The extent of the thirty-six *Tattuvam* is as follows. *Piruthuvi* extends one hundred *kōḍi* (கோடி), ten millions. Each of the *Tattuvam* from *appu* to *pirakiruthi*, is ten-fold more expanded than *piruthuvi*. Each of the *Tattuvam* from *purushan* to *Māyei* inclusive, is one hundred-fold more extensive than *pirakiruthi*. Each of the *Tattuvam* from *Sutta-Vittei* to *Sathāsivan*, is one thousand-fold more extensive than *Māyei*. Each of the *Tattuvam* from *Satti* to *Mā-Māyei*, is one hundred thousand-fold more extensive than the *Tattuvam Sathāsivan*.

NOTE.—This paragraph is a mystical representation of the relative extent of the *Tattuvam*, in the miniature universe, man, in language, it would seem, taken from the general universe, as given by the

Purânists. The unit in the human microcosm, is usually an *angku-lam*, which is about three-fourths of an inch. These numbers are here given for the use of the Guru and his disciples, when engaged in the *tīdchei*, and in all those meditations which involve the study of the Tattuvam, especially as they are arranged under the five *Kalei*.

The Guru meditates on *nivirti*, and the rest of the five *Kalei*, which embrace the *mantiram*, the *patham*, the *vannam* and the Tattuvam, in which are diffused, one after another, the above mentioned five Elements and Tattuvam;* thinking, as one with Sivan, he holds in himself the *Attuvā*, the *kanmam* which are accumulated in the *Attuvā*, and the soul; and, by means of the fire of *gnānam*, with which he is filled, he burns up the *punṇiyam* and *pāvam* of the soul, which are accumulated in the *Attuvā*, examines and refines the *Attuvā*, establishes the soul in the form of *Sutta-Māyei*, removes, by means of *gnāna-tīdchei*, the power of *ānava-malam*, which obscures the soul's understanding, and considers the soul, now at the feet of Sivan, as one delivered from *malam*, just as the moon is rescued from *Rāku* [the eclipsing dragon]. He fixes the disciple's attention on such subjects as he himself points out to him; instructs him, according to prescribed rules, in the *pagnchākkaram* which connects with *pirārattam* and the invisible symbols; makes him understand the three eternal entities; takes in, as if filling himself with water, the disciple's body, possessions and life, and causes him to say: These, as long as the body lasts, are not mine, but the Guru's, and, also, to pronounce the religious formulas. By this *gnāna-tīdchei*, *sagnchitha-kanmam* is removed, so that it is no longer a cause of births to the soul, just as seed exposed to fire [which loses its germinating power].

The author next shows how, by means of the *pagnchākkaram*, *pirāratta-kanmam* is disposed of, so as no longer to distress the soul, and how *ākāmiyam* is prevented from accumulating.

XCI.

The Removal of Pirārattam and Ākāmiyam.

When the Guru has removed, by means of *gnāna-tīdchei*, the entanglements [the three *malam*], and established the

* See note at the end of this Article.

disciple in the truth, the disciple's *pirârattam* will still trouble him; just as an arrow, which misses the mark, will continue to move till it reaches the ground; and as the potter's wheel continues to whirl, even after he has ceased to act on it. While the body, which is formed of the Elements, remains, *pirârattam* will remain, just as the scent of assafoetida remains in the vessel from which the offensive drug has been removed. The disciple will still be conscious of his own acts, and of what he perceives in others; and from his consciousness of 'I,' and 'mine,' *âkâmiyam* will arise.

Why, then, does not the Guru remove this remnant of *pirârattam*, since he has removed *sagnchitham*, which is much greater? It remains for the purpose of teaching the disciple the benefit of his existence in the body; and also to give him, by means of his sufferings in the world, a higher estimate of the joys of *môḍcham*.

How, then, can *âkâmiyam*, which thus results from the influence of *pirârattam*, be suppressed, so that it shall not remain as the root of future births? Those who, by the grace of the Guru, understand the truth of the *pagnchâkkaram*, which has neither beginning nor end, and who pronounce it with full experience of its power, will not hereafter be affected by *pirâratta-kanmam*. This effect is produced, just as the venom of the snake is destroyed by means of *mantiram* and medicine, and as poison swallowed is arrested in its influence by means of the proper antidotes and *mantiram*, and as fire is rendered harmless in the hand of him who has destroyed its power by his *mantiram*. Thus *âkâmiyam* will leave the state of *gnânam*, and will not remain as an obscuring power, to cause future births.

The next stanza explains how the glorious *pagnchâkkaram* is to be understood.

XCII.

Respecting the Soul in the Pagnchâkkaram.

In the celebrated *pagnchâkkaram* are embraced the soul, *Tirôthâna-Satti*, *malam*, *Arul* and *Sivam*. The soul occupies the centre. On account of *ânava-malam*, which is eternal, and *Tirôthâi* [*Tirôthâna-Satti*], exerting a predominant influence, the soul, having no desire for *Arul* or *Sivam*, revolves

through successive births. Those who have love [for *Arul* and *Sivam*] may be instructed in the *pagnchâkkaram*.

The next stanza shows how the *pagnchâkkaram* is to be pronounced.

XCIII.

The Use of the Pagnchâkkaram.

In order that *âṇava-malam* and its associate *Tirōthāi* may leave thee [soul], repeat inaudibly [the *pagnchâkkaram*] in the order of *sivāya-nama* (சிவாயநம). The *Tirōthāi* in them [the five letters] will herself remove the *malam*, and cause *Arul* to appear. Thus, when thou art dissociated from *malam*, and lovest *Arul*, that *Arul* herself will give Sivan to thee. When thy *kanmam* have thus gone, and thou standest in the support of *Arul*, then thou wilt become one with Sivan. This is the truth of the celebrated *pagnchâkkaram*. Here ends the *Arul* of the five letters.

In the next stanza, the author shows how it is, that those who understand this truth are freed from the influence of the three *malam*, though they live in their bodies while *pirârattam* is being eaten.

XCIV.

The State of Embodied Souls which have passed into Union with Sivan.

When the liberated soul comes to see these three things as they are, viz: the prerogative of God, the inheritance of the soul, and the obscuring power of *pāsam*, so that body, which is corrupt, may not come upon him; when *âkâmiya-kanmam*, which is the cause of births, has left him; and when he has escaped, in *Âttuma-Tērisanam*, from his bed in *Kēvalam*, where souls lie obscured in *âṇava-malam* which, like thick darkness, can never be removed from them [in *Kēvalam*], although the body and *kanmam* have ceased to come over them—even then, though he may exist in full understanding of himself, yet he will not be without fault. Therefore, he [the soul] will give himself to *Arul*, who will

love him, and shine upon him. Then, when the *Siva-pōkam*, enjoyment which Sivan possesses, arises to him, he will no longer be subject to darkness and confusion; but will become one with Sivan, firmly established in *sāyuchchiam*, as a pure and great one.

Some assert that, because *kanmam* springs from thought, word and deed, they must be destroyed, respectively, by *pirānāyāmam*, suppression of *pirāṇa-vāyu*, *muvunam*, silence, and *āthanam*, sitting.

Others teach that *kanmam* is to be destroyed as follows: *sagnchitha-kanmam*, by *tīdchei*; *pirāratta-kanmam*, by experience [eating the fruits of *kanmam*]; and *ākāmīyam*, by ceasing to be conscious of one's doings.

In the next stanza, the answer is given to the following question: Will those who are fully established in the truth, practice those virtuous deeds which they before did?

XCV.

The Practice of those who are already Liberated.

Those who are established in the truth, will not voluntarily fail to observe the following, and other similar, duties. They will select meritorious places for the performance of *samāthi*; they will take the auspicious times for the ceremonies which they perform; they will give heed to the direction in which the face is turned in ceremonies; they will exercise themselves in the sixty-four postures which the *Yōki* should take in meditations, as, in *āthanam*; they will give heed to their dress, to wear a proper cloth; they will behave properly in lucrative engagements; they will have due regard to the distinctions of the different castes, as that of Brāhmans, etc.; they will cherish right dispositions, as *sāttvikam*, meekness, etc.; they will have a proper regard to name [fame], personal appearance, etc.; they will observe the fasts and austerities, as the *sāntirāyaṇam* (சாந்திராயணம்), austerities extending through a month, etc.; they will maintain good behavior; they will endure, as penance [will not be burnt by] the five fires [viz: desire, lust, anger, lying, and appetite or hunger]; they will use the *mantiram*, repeating them by thought, word and deed; they will perform the meditations by which they may see, and meditate upon, the

several lights [various appearances of God in man, appearing to the liberated soul as light], in the six *āthāram* (ஆதாரம்), regions in the human microcosm [where the soul may stand and meditate on the various forms of the indwelling God].

NOTE.—The six *āthāram* are: *mūlāthāram* (மூலாதாரம்), the *anus*, or posterior parts; *svāthittānam* (சுவாதிட்டானம்), the *genitalia*; *manipūrakam* (மணிபூரகம்), the navel; *anāthakam* (அனாதகம்), the heart and stomach; *visutti* (விசுத்தி), the root of the tongue—the neck; *āgninei* (ஆஞ்ஞை), the forehead. The first two are sometimes combined, when considered as the seat or dominion of *Brahmā*, the Generator.

What is, then, the true state of such as understand the truth? Just like that of a man sleeping with something in his hand. Whatever is unreal [unabiding] will leave them by its own nature.

The expression translated above: “Those who are established in the truth, will not voluntarily fail to observe,” etc., is interpreted by some to mean that “they give up all the things mentioned above, and are fixed in the Truth [God];” by others, that “they stand fixed in the Truth, without giving up that connexion;” and by others, that “they who stand fixed in the Truth, will not be united with those things.”

Moreover, those great souls that have obtained possession of *Sivan*, will not, in the least, be subject to *pasu-pōtham* (பசுபோதம்) [= *pasu-gnānam*], the soul's original understanding, whether they observe the fasts, prayers, *pūsei*, meditations, etc., which are prescribed by the *Vētham* and *Ākamam*, or whether they neglect them, so as to be reproached by the world. Their native understanding being melted into *Sivam*, which envelops and pervades it, they will not be conscious of what they do or neglect to do. This has an illustration in the case of a sleeping man, who is perfectly unconscious whether, or not, he speaks or acts in any way; and, also, in the case of a drunken man, who cares not whether he is clothed or naked.

Where will such discover the truth—within, or without, themselves? The answer is given in the next stanza.

XCVI.

The Final State of the Liberated Soul yet in the Body.

Such persons are not like men of the world, who perform acts of adoration both mental and bodily; nor like persons void of *gnānam*, who are enveloped in darkness, and greedily seize on the objects of sense, as if they were realities; but, having obtained *sāyuchchiam*, *gnānam* shines within and around them, which they enjoy without being conscious of the distinction [between them and Sivan].

These three preceding stanzas treat of the state of such great souls as have experienced the divine illumination of *gnānam* in *gnānam* [the highest, or last, step in the last stage of religious life on earth].

The next stanza shows that souls in this state are sure of *mutti*, final liberation.

XCVII.

Mutti certain to Souls which have attained to Gnānam in Gnānam.

While the four Elements, earth, water, fire and air, exist in union with ether, this ether itself completely envelops them all; just so, while *gnānam* perfectly fills the whole man, he who, possessing a body of *gnānam*, is thus prepared to see, by the eye of *gnānam*, any object presented, will become a *sivam*. What, then, will be the result to one in such a state? If his *sorūpam*, proper form, be *Sivam*, he can have no doubt of obtaining *mutti*.

The last sentence is by some rendered thus: "Because his body is *gnānam*, there can be no doubt that he will be united to Sivan, and become a *sivam*."

This stanza teaches that, as for those who are in the possession of *gnānam*, though they hesitate in mind when they look on the world, yet the world will not appear to them except as *Gnānam*, by which they are united to Sivan.

Some say that the stanza teaches that both the highest and the middle class of liberated souls, are in a salvable condition.

The next stanza shows that those who fall short of this state, on account of its difficulties, have another resort.

XCVIII.

The Prospect of Souls which have only reached Yōkam in Gnānam.

Piruthuvi and the other *Tattuvam* are all *sēdam*, foul matter. Therefore, to understand that these are different from the soul, and that they do not live [operate] except by *Arul*, is *Pūtha-Sutti* (பூதசுத்தி); to be established firmly in *Gnānam*, which has freed the soul from the control of the *Tattuvam*, is *Āttuma-Sutti*; to see every thing by the eye of *Gnānam*, is *Tiraviya-Sutti* (திரவியசுத்தி); to understand the truth of the *pagnchākkaram*, and to pronounce it according to rule, is *Mantira-Sutti* (மந்திரசுத்தி); to understand the truth [true nature] of God, and to worship Him, is *Lingka-Sutti* (இலிங்கசுத்தி). The *Vētham* and *Ākamam* assert that these five *Sutti* are *gnāna-pūsei* (ஞானபூசை) to Sivan.

The object of this stanza is to show those who are walking in the stage of *yōkam* in *gnānam*, but who are troubled with their thoughts and words, that this is the working of *Gnānam*, by which, while they are in the world, they perform, by means of *gnānam*, *Pūtha-Sutti*, *Āttuma-Sutti*, *Tiraviya-Sutti*, *Mantira-Sutti* and *Lingka-Sutti*, stand in the proper form of *Gnānam*, and are united with Sivan.

To those who find it difficult to pursue this course, another way is pointed out in the next stanza.

XCIX.

The Hope of those who are in the stage Sarithei in Gnānam.

Those who worship Sivan, who cannot be seen by either the god *Mayēsuran*, or the king of *Siva-lōkam* (சிவலோகம்) whom the *tēvar* (தேவர்), gods, worship; whose eyes shed tears like pearls; and whose words fail them—such will have a perpetual vision of the Truth, having tasted the ambrosia from the sea of *gnānam*.

This refers to *sarithei* in *gnānam*, where the devotee, by means of *gnānam*, gets such a vision of Sivan in his servants and temples, that he is withdrawn from worldly interests, and turned to the operations of *Gnānam*, even while his thoughts, words and deeds are being put forth.

Here ends the consideration of the union of the soul with God.

In the next stanza, the author states that he was enabled, by *Arul*, to write this *Sāstiram*, and to explain these doctrines, without any error either in the beginning, middle, or end of the treatise.

C.

The Author's Estimate of this Treatise.

I have here treated, by the help of the luminous *Arul*, of both *pettam* and *mutti*, which are the end [the chief meaning] of the *Vētham*, the form of which is happiness, and the meaning of which is most profitable. These subjects [of which I speak] transcend the knowledge of all the Schools from the *Lōkāythar* to the *Sivāttuvithi*.

The next stanza speaks of the character of the Guru who teaches, and of the disciple who hears this *Sāstiram*.

CI.

The Proper Character of the Teacher and Student of this Treatise.

They who can cause *Gnānam* to shine, who, by means of the *ethu*,* can elucidate the meaning of this *Gnāna-Nūl* (ஞானநூல்), which is called *Siva-Pirakāsam*, and who are qualified to apprehend this meaning, and establish it, agreeably to the context, so as to remove all perplexity, and in accordance with the four figures, viz: *panpu-uvamei* (பண்புவமை), comparison of the quality of one thing with that of another; *payan-uvamei* (பயனுவமை), comparison of the profits of one thing with those of another; *vinei-uvamei* (வினையுவமை), comparison of the operations of one thing with those of another; *uru-uvamei* (உருவுவமை), comparison of the form of one thing with that of another—they can, without fault, either read or hear this *Sāstiram*.

THE END.

* See p. 39.

NOTE.

On the Five Kalei and the Six Attuvâ.

The *Pagncha-Kalei* (பஞ்சகலை), Five *Kalei*, have been explained, in general terms, above. See pp. 14, note, 153, 154, 155.

As explained, they are a complex organism, or, rather, a connected series of organisms, developed from *Kudilei*, or *Sutta-Mâyei*, *Mâyei* that is free from *ânavâ-malam*, and hold, in their embrace, all the parts of the human microcosm as possessed by the soul in its successive stages of religious life, or in its progress through *pettam* to *mutti*. The *Kalei* are given below, with all the particulars belonging to each.

The *Ârattuvâ* (ஔத்துவா), Six *Attuvâ*, are six sets of organs, or organic powers. These are briefly explained in a note above, pp. 141, 142. One of these six sets is made up of the *Five Kalei*, which embrace the other five sets, together with other organs. These several parts of man's complicated human form, will here be distributed and named, as they are arranged, under the *Five Kalei*, by *Tamil* authors.

Contents of the Five Kalei.

1. *Nivirtti* embraces the following, viz:

Piruthuvi, earth, one of the five Elements.

Mâyei, one of the five *malam*.

Suvâthittânam, one of the five *Mâyei*. This is the same term as the second of the six *âthâram* (mentioned p. 234), and seems to be essentially the same thing.

Sâkkiram, one of the five *Avattei*.

Two *Mantiram*, viz: *sattiyôsâtham* (சத்தியோசாதம்) and *iruthayam* (இருதயம்). These are two of the eleven *manti-ram*, which constitute one of the Six *Attuvâ*.

The twenty-eight *Patham*. These are the first division of the eighty-one *Patham*, which constitute one of the Six *Attuvâ*. The twenty-eight are the following, viz: *makâtêva* (மகாதேவ); *satpâdvêśura* (சத்பாவேசுர); *yôkâthipa* (யோகாதிப); *temugnchamugncha* (தேமுஞ்சமுஞ்ச); *pirathamapirathama* (பிரதமபிரதம); *tesatesa* (தெசதேச); *saruvâśuvatha* (சருவாசாவத); *sânitiya* (சாநித்திய); *saruvapûtha* (சருவபூத); *su-kappiratha* (சுகப்பிரத); *saruvâśnitiyākā* (சருவாசாநித்தியகா);

virumam (விறுமம்); *vittunu* (விட்டுணு); *uruttira* (உருத்திர); *attutha* (அத்துத); *tattutha* (தாத்துத); *pūruvattitha* (பூருவத்தித); *pūruvattitha-sādanasādana* (பூருவத்திதசாடணசாடண); *turu-turu* (துருதுரு); *pathangka* (பதங்க); *pingkapingka* (பிங்கபிங்க); *gnānagnāna* (ஞானஞான); *sattasatta* (சத்தசத்த); *sūkkumasūkkuma* (சூக்குமசூக்கும); *sivasiva* (சிவசிவ); *vāthasaruvu* (வாதசருவ); *vittiyaṭhipava* (வித்தியாதிபவ); *ōm namō-nama* (ஓம் நமோநம).

The one hundred and eight *Puvanam*. These constitute the first division of the two hundred and twenty-four *Puvanam*, localities, which form one of the Six *Atuvā*. They are as follows, viz: *kālākkini* (காலாக்கினி); *kūrmāndan* (கூர்மாண்டன்); *ādukēsan* (ஆடகேசன்); *pirummā* (பிறும்மா); *veiṇavan* (வைணவன்); *ravuttiram* (இரவத்திரம்)—these six are above;—*pirasāthana* (பிரசாதண); *pirakāman* (பிரகாமன்)—these two are below; *pālisan* (பாலீசன்); *yasam* (யசம்); *puttan* (புத்தன்); *vachchirātēkan* (வச்சிரதேகன்); *piramattanān* (பிரமத்தனன்); *vipūthi* (விபூதி); *eiviyān* (ஐவியன்); *sāttā* (சாத்தா); *pināki* (பினாகி); *tiritēsāthipan* (திரிதேசாதிபன்)—these are at the east; *akkini* (அக்கினி); *uruttiran* (உருத்திரன்); *uthāsanān* (உதாசனன்); *pingkalan* (பிங்கலன்); *kāthakan* (காதகன்); *aran* (அரன்); *suvalan* (சுவலன்); *tēkanan* (தேகனன்); *peppuru* (பெப்புறு); *paramāntukan* (பரமாந்தகன்); *ayāntakun* (அயாந்தகன்)—these are at the south-east; *iyan* (இயன்); *mirutti* (மிருத்தி); *aran* (அரன்); *tātā* (தாதா); *viātā* (விதாதா); *kattā* (கத்தா); *yōkattā* (யோகத்தா); *avitātā* (அவிதாதா); *tanampathī* (தனம்பதி); *atanampathī* (அதனம்பதி)—these are at the south; *niruthi* (நிருதி); *māraṇan* (மாரணன்); *antar* (அந்தர்); *kurūr* (குரூர்); *tiruṭṭi* (திருட்டி); *payānakan* (பயானகன்); *ūrttuvakēsan* (ஊர்த்துவகேசன்); *virupādan* (விருபாடன்); *tūmpiran* (தூம்பிரன்); *ulōkithan* (உலோகிதன்); *tēgnkūṭṭiran* (தேங்கிட்டிறன்)—these are at the south-west; *pelan* (பெலன்); *athipelan* (அதிபெலன்); *pāsakattan* (பாசகத்தன்); *makā-pelan* (மகாபெலன்); *susu* (சுசு); *vēthan* (வேதன்); *seyan* (செயன்); *pattiran* (பத்திரன்); *tīrkkathan* (தீர்க்கதன்)—these are at the west; *mēkanāthan* (மேகநாதன்); *sunāthan* (சுநாதன்); *tesaman* (தெசமன்); *parikētti* (பரிகேத்தி); *sūkkiran* (சூக்கிரன்); *laku* (இலகு); *vāsuvēkan* (வாசுவேகன்); *sūkkuman* (சூக்குமன்); *tīkkanan* (தீக்கணன்)—these are at

the north-west; *pagnchāthakan* (பஞ்சாதகன்); *pagnchikka-patti* (பஞ்சிக்கபத்தி); *mēkavākanan* (மேகவாகனன்); *nāthisan* (நீதிசன்); *urupavān* (உருபவான்); *tanniyān* (தன்னியன்); *savummiya-tēkān* (சவும்மியதேகான்); *saḍāthān* (சடாதான்); *ilakumi* (இலகுமி); *turan* (தரன்)—these are in the north; *vittiyūtaran* (வித்தியாதரன்); *saruvā-gnānan* (சருவஞானன்); *pukku* (புக்கு); *vēthapārakan* (வேதபாரகன்); *surēsan* (சுரேசன்); *saruvan* (சருவன்); *sēttan* (சேட்டன்); *pūthapālan* (பூதபாலன்); *pelippiriyan* (பெலிப்பிரியன்); *virushaṇan* (விறுஷணன்); *vi-shatān* (விஷதான்)—these are at the north-east; *antaran* (அந்தரன்); *kurōthan* (குரோதன்); *mārutāsanan* (மாருதாசனன்); *kiragnchan* (கிரஞ்சன்); *ūthumparan* (உதும்பரன்); *panīntiran* (பனிந்திரன்); *saruvachchiran* (சருவச்சிரன்); *tēngkittiravān* (தேங்கிட்டிறவான்); *sampu* (சம்பு); *vipu* (விபு)—these occupy the intermediate spaces or points; *keṇāttiyakkan* (கெணத்தியக்கன்); *tiriyakkan* (திரியக்கன்); *attisan* (அத்தீசன்); *ēsuvaran* (ஏசுவரன்); *sangkavāthakanan* (சங்கவாதகனன்); *viyākan* (வியாகன்); *napulippasu* (நபுலிப்பசு); *tirīṣanan* (திரிலோசனன்); *virapattiran* (வீரபத்திரன்)—these are below.

Thirty-five Tattuvam. These are the Primary Tattuvam. The Tattuvam, as presented in the *Tattuva-Kaṭṭalei*, constitute one of the Six *Attuvā*.

Such is the constitution of *nivirtti-kalei*. All these particulars are considered as essentially and really embraced in it.

2. *Pirathitṭei* embraces the following particulars, viz:

Appu, fire, one of the five Elements. Here, as in each of the five *Kalei*, the functions of the Element (p. 16) are chiefly to be considered.

Kanmam one of the five *malam*.

Maṇipūrakam (மணிபுரகம்), one of the five *māyei*, correspond to the *āthāram* of the same name.

Soppanam, one of the five *Avattei*.

Two *Mantiram*, viz: *vāma-tēvam* (வாமதேவம்), and *sirasu* (சிரசு), two of the Eleven *Mantiram*.

The twenty-one *Patham*. These constitute the second division of the eighty-one *Patham*, and are as follows, viz: *aveiyum aveiyum* (அவையும் அவையும்); *arupina arupina* (அருபின அருபின); *pirathama pirathama* (பிரதம்பிரதம); *tesa tesa* (தெசுதெசு); *sōthi sōthi* (சோதிசோதி); *arupa* (அருபு);

akkinī (அக்கினி); *arūm* (அறும்); *alam* (அலம்); *anātha* (அனாத); *nā nā nā nā* (நாநாநாநா); *tū tū tū tū* (துதுதுது); *ōm pū* (ஓம்பூ); *ōm puva* (ஓம்புவ); *ōm suva* (ஓம்சுவ); *anithan* (அநிதன்); *nithan* (நிதன்); *nithanōtpava* (நிதனோற்பவ); *siva saruva* (சிவசருவ); *paramāttumam* (பரமாத்துமம்); *kēsura* (கேசுர).

The fifty-six *Puvanam*. These constitute the second division of the two hundred and twenty-four, and are as follows, viz: *amarēsan* (அமரேசன்); *pirapāsan* (பிறபாசன்); *neimīsan* (நைமீசன்); *puḍakaran* (புடகரன்); *teṇḍinḍi* (தெண்டிண்டி); *parāpūthi* (பராபூதி); *lakulisan* (இலகுலீசன்); *arichchantiran* (அரிச்சந்திரன்); *sirisaṇḍilān* (சிரிசயிலன்); *selesan* (செலேசன்); *āmam* (ஆமம்); *irāthikēsan* (இரூதிக்கேசன்); *mattiyamēsan* (மத்தியமேசன்); *makākālan* (மகாகாளன்); *kekanākāran* (கெகனாகாரன்); *peiyiravan* (பெயிரவன்); *kēkei* (கேகை); *kurukkēttiran* (குருக்கேத்திரன்); *nākalan* (நாகலன்); *vimalan* (விமலன்); *attakāsan* (அட்டகாசன்); *makēntiran* (மகேந்திரன்); *pīman* (பீமன்); *vattirāhapan* (வத்திராதபன்); *uruttira kōḍi* (உருத்திரகோடி); *iravimuttan* (இரவிமுத்தன்); *makāpelan* (மகாபெலன்); *kōkānan* (கோகானன்); *pattirakāṇṇan* (பத்திரகண்ணன்); *suvaṇ* (சுவன்); *nāḍan* (நாடன்); *tānu* (தானு); *sakalanḍan* (சகலண்டன்); *tuvirandān* (துவிரண்டன்); *makāḷkōḍan* (மகாலகோடன்); *maṇḍalēsan* (மண்டலேசன்); *kālāgnicharan* (காளாஞ்சரன்); *sangkukāṇṇan* (சங்குகண்ணன்); *tulēsan* (துலேசன்); *tulēsan* (தலேசன்); *peisāsam* (பைசாசம்); *irāḍanam* (இராடநம்); *kāntaruvam* (காந்தருவம்); *eintiram* (ஐந்திரம்); *savummiyam* (சவும்மியம்); *pirāḷēsam* (பிராகேசம்); *pirumam* (பிறுமம்); *akirutham* (அகிருதம்); *kirutham* (கிருதம்); *peiyiravam* (பெயிரவம்); *pirāmam* (பிராமம்); *makam* (மகம்); *veiṇavam* (வைணவம்); *māvuttiram* (மாவுத்திரம்); *sōthi* (சோதி); *sīkandam* (சீகண்டம்).

Twenty-three letters of the Sanskrit alphabet—a part of the fifty-one letters, which constitute one of the Six *Attuvā*.

Twenty-three Tattuvam. These are as follows, viz: four of the Elements, *piruthuvi* not being included; the five Perceptive Organs; the five Rudimental Elements; the five Organs of Action; the four Intellectual Organic Faculties.

These are what are usually named as the contents of *pirathittā-kalei*. Other organs are implied, and sometimes named.

3. *Vittei* embraces the following particulars, viz:

Tēyu, fire, one of the five Elements.

Vintu (விந்து), one of the five *malam*.

Visutti (விசுத்தி), one of the five *Māyei*—corresponding to the *āthāram* of the same name.

Sulutti, one of the five *Avattei*.

Two *mantiram*, viz: *akōram* (அகோரம்) and *sikāyam* (சிகாயம்). These, as before, are two of the eleven.

The twenty *Patham*—the third division of the eighty-one, viz: *nitiya yōkinē yākanākarāya* (நித்தியயோகினேயாகனோகராய்); *ōm nama sivāya* (ஓம்நமச்சிவாய்); *saruvappirēpavē sivāya* (சருவப்பிரேபவேசிவாய்); *śānamūrttāya* (ஈசானமூர்த்தாய்); *tatpurusha* (தற்புருஷ); *attirāya* (அத்திராய்); *akōra* (அகோர); *iruthēiyāya* (இருதையாய்); *vāmatēva* (வாமதேவ); *kuyyāya* (கூய்யாய்); *sattiyōsātha mūrtteiya* (சத்தியோசாதமூர்த்தைய); *ōm namō nama* (ஓம்நமோநம); *kuyyātti kuyyāya* (கூய்யாத்திகூய்யாய்); *kōttirēyanithāya* (கோத்திரேயனிதாய்); *saruvapōkāthikkirupāya* (சருவபோகாதிக்கிருபாய்); *saruvavittiyāthipāya* (சருவவித்தியாதிபாய்); *sōthirūpāya* (சோதிருபாய்); *paramēsuparaparāya* (பரமேசுபரபராய்); *asēthagnchēthana* (அசேதஞ்சேதன்); *viyōminavi* (வியோமினிவி).

The twenty-seven *Puvanam*—the third division of the two hundred and twenty-four, viz: *vāmān* (வாமான்); *pīman* (பீமன்); *ukkiran* (உக்கிரன்); *pavan* (பவன்); *śānan* (ஈசானன்); *ēkapērōn* (ஏகபேரோன்); *pirasaṇḍan* (பிரசண்டன்); *umāpathi* (உமாபதி); *asan* (அசன்); *anantan* (அனந்தன்); *ēka-sivan* (ஏகசிவன்); *kurōthan* (குரோதன்); *saṇḍan* (சண்டன்); *tuvithi* (துவிதி); *sangvattan* (சங்வத்தன்); *sirathān* (சிறதான்); *pagnchāntakan* (பஞ்சாந்தகன்); *sirītaran* (சிரீதரன்); *pagncha-siki* (பஞ்சசிகி); *mākkāttuvithi* (மாகாத்துவிதி); *vāmatēvan* (வாமதேவன்); *utpavan* (உற்பவன்); *pavan* (பவன்); *ēkapingkalan* (ஏகபிங்கலன்); *ēkēkakashaṇan* (ஏகேககஷணன்); *śānan* (ஈசானன்); *angkuṭṭamāttiran* (அங்குட்டமாத்திரன்).

Fourteen letters of the fifty-one.

The seven *Vittiyā-Tattuvam*.

4. *Sānti* involves the following particulars, viz:

Vāyu, air, one of the five Elements.

Mā-Māyei, one of the five *malam*, probably the same as *tiradchi* (see p. 163).

Visutti, one of the five *Māyei*, corresponding to the fifth *āthāram*, of the same name.

Turiyam, one of the five *Avattei*.

Two *Mantiram*, viz: *tatpurudam* (தற்புருடம்), and *kava-sham* (கவஷம்).

The eleven *Patham*—the fourth division of the eighty-one, viz: *Viyōma* (வியோமம்); *viyōminē* (வியோமினே); *vīyōma-rūpāya* (வியோமரூபாய்); *saruvaviyāpinēsivāya* (சருவவியாபினேசிவாய்); *anantāya* (அனந்தாய்); *anāthāya* (அனாதாய்); *anāsiruthāya* (அனாசிறுதாய்); *tatturuvāya* (தத்துருவாய்); *satsuvathāya* (சத்சுவதாய்); *yōka pīda sangngattihāya* (யோகபீடசங்ஙத்திதாய்); *nama sathāsivāya* (நமசதாசிவாய்).

The eighteen *Puvanam*, constituting the fourth division of the two hundred and twenty-four, viz: *vāmei* (வாமை); *settei* (செட்டை); *ravuttiri* (ரவுத்திரி); *kālīkalavi* (காளிகலவி); *kāṇi* (காணி); *pelavikāṇi* (பெலவிகாணி); *pelappiramatanani* (பெலப்பிறமதனி); *saruvapūthamatanani* (சருவபூதமதனி); *makōnmanṇi* (மகோன்மணி); *anantēsan* (அனந்தேசன்); *sūkkuman* (சூக்குமன்); *siṟōttaman* (சிவோத்தமன்); *anakanēttiran* (அனகநேத்திரன்); *ēkaruttiran* (ஏகருத்திரன்); *tirimūrṭti* (திரிமூர்த்தி); *siṟkandān* (சிர்கண்டன்); *sikandī* (சிகண்டி); *sathāsivan* (சதாசிவன்).

Three of the Sanskrit letters.

Three of the *Siva-Tattuvam*, viz: *Sutta-Vittei* (= *Ruttiran*); *Īsuram* (ஈசுரம்) (= *Makēsuran*); *Sāthākkīyam*.

These, with the other implied developments, constitute the organism of *sānti-kalei*.

5. *Sāntiyāthūthei* comprehends the following particulars, viz:

Ākāsam, ether, one of the five Elements.

Ānavam, one of the five *malam*.

Ākkineī, one of the five *Māyei*, corresponding to the sixth *āthāram*.

Turiyāthītham, one of the five *Avattei*.

Three of the eleven *Mantiram*, viz: *īsānam* (ஈசானம்); *nettiran* (நேத்திரம்); *attiram* (அத்திரம்).

One *Patham*, viz: *Om* (ஓம்)—the last of the eighty-one.

The last fifteen of the two hundred and twenty-four *Puvanam*, viz: *nivirutti* (நிவிறுத்தி); *pirathittei* (பிரதிட்டை); *sānti* (சாந்தி); *sāntiyāthītham* (சாந்தியாதீதம்); *intikei* (இந்தி-

கை); *tīvikei* (தீவிகை); *irāṣikei* (இராசிகை); *mōṣikei* (மோசிகை); *ūrttuvakei* (ஊர்த்துவகை); *viyāpini* (வியாபினி); *viyō-marūpini* (வியோமரூபினி); *anantei* (அனந்தை); *anāthei* (அனாதை); *anāśiruthei* (அனாசிறுதை).

Sixteen of the Sanskrit letters.

Two of the Primary Tattuvam, viz: *Satti* and *Sivam*.

These organs, with others implied, constitute *sāntiyāthātha-kalei*.

These *Kalei* are of great importance to the *Yōki* in his meditations. They determine the order in which he should proceed, grouping, in regular succession, all the particulars which he should dwell upon.